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Divorce can create thorny ethical problems

Children's rights or a father's freedom of religion?

Marian Van Til

A story appearing recently in papers across Canada raises questions about parent-child relationships, children's rights and freedom of religion, say several Christian psychologists and a justice advocate contacted by *Christian Courier*.

A divorced British Columbia couple, Helen Young and James Kam Chen Young, and their three children, aged 14, 12 and 5, are involved in what some have dubbed a "religious war" which is now being considered by the federal Supreme Court.

James Young is a Jehovah's Witness and was barred by B.C. Supreme Court Justice Patricia Proudfoot from talking about his religion with his children or taking them to religious meetings. It was Proudfoot's judgment that "the [father] has become so involved in enforcing his rights he has completely overlooked the welfare of his children." Another court overruled that decision and Helen Young then appealed to the Supreme Court.

Setting children against a parent

Harry Van Belle, who teaches psychology at The King's College in Edmonton, thinks "this would have to be a

situation in which the father would emphasize one thing and the mother another, both fairly strongly or fanatically so."

Though the parents are

care-giver if I had to make a judgement. But it would be taking the lesser of two evils."

Yet Van Belle is not comfortable with the judge's attempt to



CALL THEM CANADIANS

Grandparents don't preach.

divorced, Van Belle notes, they're "both still parents to those children and they still have a common task, though living separately, to provide good parental care for their children. When parents break up it behooves them to come together on a lot of issues so the children don't have to choose." But this couple hasn't been able to do that, so the situation is "emotionally analogous to each of the parents setting the children against the other parent."

Van Belle feels "there's really not a legal answer to this. I would probably side with the

make the father keep his religion from his children. Van Belle cites a situation he knows of in which a couple no longer practises or appreciates the Christian religion of their parents. When that couple's children visit their grandparents, those grandparents "testify to the goodness of the Lord in their lives, but they don't preach to the children," says Van Belle.

Forcing children to proselytize is harmful

Alyce Oosterhuis, who teaches both psychology and

See CHILDREN -- p. 2...

Thinkbit

The Bible tells how one goes to heaven, not how the heavens go!
Galileo

Toronto group plans new co-housing community

Bill Fledderus

TORONTO — It all started with a book called *Co-housing: a Contemporary Approach to Housing Ourselves*. Now eight Toronto families are gung-ho about organizing a new type of collaborative housing development.

The families are planning a cluster of 25 residences (average cost for a three-bedroom unit: \$150,000) on a site somewhere northwest of Toronto. The development will include both green space and a central "common house" containing a number of shared facilities such as a meeting room, a play room, a TV room, a workshop, a laundry room, a community-owned store and a communal kitchen to allow for occasional shared meals.

"We want to establish a community based on the biblical themes of love of neighbour and respect for creation," says Harry Kits of Toronto, who along with his wife Marian and their two children make up one of the group's four founding families. Respect for the environment may mean passive solar heating or R-2000 building," he says.

"— And no, we're not starting a commune," laughs Kits. Then he adds, "It's not ideology which unites us, but a desire for community."

"Privacy for us is just as important as communal interaction," explains John Meiboom of Kitchener, Ont., the father of another founding family which includes his wife Beth Little and their three children. "We want a community where there is a better balance between privacy and interaction." In the kind of single-family dwellings most North Americans live in, he explains, the desire for privacy has often resulted in isolation.

Co-housing could also lead to a better stewardship of resources, adds Meiboom. For example, not everyone needs to own a lawnmower. In a co-

See CO-HOUSING -- p. 2



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Do a lot of walking? Find out how to choose the right shoes p. 13

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News

'Children of divorced parents also have rights'

... continued from p. 1
 education at The King's College, would not want to have to decide this case as a judge, she says. She agrees that "you can't demand that a parent can't talk about such and such. You're forcing a compartmentalization of religion. From the judge's mentality I assume that she sees religion to be a matter of private prayer and church attendance."

But Oosterhuis is concerned about the children in a case like that of the Youngs. "To what extent are the children being used by their father?" she asks.

"The 14-year-old was quoted as saying, 'I don't want to go door-to-door with him.' If he as a Jehovah's Witness was forcing his children to go proselytizing with him — many of us have experienced how they do that — it's wrong. That's not good for children. The children also have rights, and [such a situation] would affect their perception of one or the other parent."

Oosterhuis sets up a

scenario close to home. "Suppose," she says, "the parent with custody does not want the children to go to a Christian school. She has that right. If the father without custody wanted a Christian education for his children he has lost his right to determine that. But if the father is consistently Reformed, in his playful activities and talking with his children, they will see his faith."

Stable environment for children the key

Gerald Vandezande, public affairs director for Citizens for Public Justice (CPJ), also says "there is something to the fact that if a person is given sole custody they have the right to raise the children as they see fit."

He notes his and his wife's own experience as foster parents. "The birth parents of those children couldn't consciously interfere in what we were trying to do in providing a Christian environment for

their children. Kids who have gone through a traumatic experience, like the divorce of their parents, are entitled to protection."

Vandezande doesn't see a case like that of the Youngs as hinging on the father's freedom of religion. Suppose the mother were Christian Reformed, says Vandezande. Or suppose the father were. Neither of those things resolves such an issue. "The issue is *not* first of all, 'What is the religion?' or 'Do the parents have absolute rights

over their children?' They don't. Some people, in the Christian community too, see children as the sole property of their parents. They aren't. They're gifts from God. Children [like adults] are citizens, too, and have rights."

To Vandezande the primary consideration should be: what environment would be best for the children? "There needs to be a high regard for the daily environment within which a child must find his or her place," says Vandezande. "If

after every visit with one parent the children become confused because they hear one thing from one parent and something else from the other, that continues the trauma."

"I have faith in the courts in those situations when they come down on the side of kids," Vandezande adds. "I would say the judge in this case has seen a structural responsibility and tried to rule according to the best interests of the children."

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Shared facilities

Each co-housing community is different, based on the types of facilities members decide to share. Having a common kitchen and dining hall, for example, does not mean that members will have less choice about what they eat or that they *must* eat with the others. Each individual residence will have its own private kitchen. However, many of the co-housing residents interviewed in the book say they have found that communal meals can free up a lot of time for spending with family or friends or in other pursuits.

Though they wish to plan their community in harmony

with biblical principles, the Toronto group does not intend to create an exclusively Christian community.

"We want to include people of different ages, faiths, family sizes and structures," says Kits, "as long as they are devoted to the same type of community development we are proposing." Meiboom stresses that a diversity of people in the development would make for a richer community.

If a recent meeting with a group of Roman Catholics results in new members, at least half of the residents could end up being Christians.

Kits and Meiboom point out that they would like to include some rental units for those who cannot afford to buy. They would also like to see a clause in the purchase agreement preventing residents from selling their homes at a much higher price than they originally paid.

The book which inspired the Toronto group is written by Kathryn McCamant and Charlet Durrett. It's called *Co-Housing: a Contemporary Approach to Housing Ourselves*, published in Berkeley, California by Habitat/Ten Speed Press, 1988. It costs about \$28 in Canada.



C.C. FILES

The Trudeklund co-housing community just north of Copenhagen, Denmark, has been home to 33 families since 1981.

Comment

Pressreview



Carl D. Tuyl

Pressreview

It's back to work: hand on the plow and back to the salt mines — time in Ottawa when this column appears in print. The Commons resumed sitting on Feb. 1, just a week after the Senate resumption on Jan. 25. Statistics Canada, so often the bearer of bad news, surprised us with glad tidings when it declared that the recession had officially ended. That economic catastrophe left 1.6 million jobless in its trail, and government deficits that reach all the way up to the ozone layer.

"Big Blue" (I.B.M.) is one shocking example of a company so charmed with its own importance and invincibility that it could not hear or see the competition sneaking up on its economic bastion. I.B.M. International has managed to ring up the biggest annual loss in

corporate history, a bit over \$6 billion. It must take somewhat of an effort to spook the corporate coffers that much.

★ ★ ★

The prize for spooking the language goes to the *Globe and Mail*. Jamaican air traffic controllers staged a strike by calling in sick. A "sickout," our national paper called it.

Another phrase defined by the same paper is "electric smog." Those are stray signals emitted by computers, mobile telephones, radios and other devices. At one time such electric smog caused Dolly Parton to interfere with a sermon of mine when her voice somehow penetrated the church's P.A. system. It did liven up my sermon a bit!

The Atlantic also makes its contribution to the English language by explaining to us a new usage of the word "trawler": a television viewer who uses a remote control to flip from station to station.

★ ★ ★

Commercial fishermen on the West coast jeered Indian Affairs Minister Thomas Siddon when he defended the government policy that gives greater fishing rights to Natives. Has any minister been applauded lately?

The feds are having a bit of a windfall. Falling interest rates make servicing that bloated \$420 billion national debt a lot cheaper.

★ ★ ★

Liberal leader Jean Chretien is trying to shake his old-guard

image. Mr. Chretien proposed, among other things, that members of parliament would be freed from the straitjacket of caucus discipline, which as we all know is more strictly enforced than the crew-cut order in the U.S. Marine Corps boot camp. Mr. Chretien is trying to loosen the tie that binds, so to speak.

★ ★ ★

Life in this hemisphere is not only getting noisier, it's also getting a lot more expensive. Tuition fees for undergraduate university students have risen eight percent in the last five years. And listen to this: in 1958 tuition at Harvard was \$1,250. For this academic year (1992-93) it is \$23,514.

★ ★ ★

The costs of health care have shot past the man in the moon. Perhaps for that reason you can read the following epitaph on a tomb in the church yard of Bedfordshire in good old England: "Here lies the body of Thomas Procter, who lived and died without a doctor."

★ ★ ★

That sure was a party in Washington wasn't it? The *Ottawa Citizen* put it succinctly: "After the hoopla fades, the burdens of a troubled world await." President Clinton's voice started to sound like my mother's old coffee grinder during the inaugural address.

★ ★ ★

Reading accounts of previous inaugurations I came across this item: "On a bitterly cold day in 1841 William Henry Harrison spoke for more than 90 minutes, and by the time he concluded he was coughing and sneezing. The ninth U.S. president died of pneumonia 31 days later."

Jack Valenti, president of the U.S. Motion Picture Academy calls the White House in Washington "the holiest place in the freedom loving land." I suspect that Mr. Valenti has not been to church in a while.

★ ★ ★

Residents of the city of Kengor in southern Sudan battled each other over donated food. The fight resulted in the death of about 70 children and 30 adults.

★ ★ ★

Every winter French-Canadians invade the area around Hollywood, Florida. A local tabloid is apparently not too pleased with this invasion and it recently called the snow birds "kissing cousins of the great white whale," and some other non-flattering names, which definitely were not the kind to promote the principle of universal brother- and sisterhood. A Quebec member of Parliament flew to Miami to have the name-calling parties make up with each other.

More people died in Russia than there were babies born during the year 1992. They'll probably have to resort to the Quebec solution: baby bonuses on an increasing scale for additional children.

★ ★ ★

India and China are suffering from the reverse problem and the governments of those countries actively promote birth control.

★ ★ ★

The raids on Iraq have not met with universal approval around the world. Reservations and cautious criticism bubbled up from several world capitals like water from an artesian well.

Serbs celebrated the U.S.-brokered peace plan there by bombing the city of Srebrenica.

★ ★ ★

In conclusion, let me relate to you a very traumatic event that happened to me. In the bathroom of a hotel in Ottawa the mirrors were located in such a position that I could see the top of my own head. I saw the bald spot there for the first time in my life. Nobody ever told me it was that big....

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Church. He lives in Kingston, Ont.

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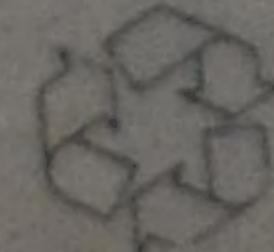
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Editorial

Can affirmative action bring justice?

During lunch, someone in our office wondered aloud why at this time in our history fascism is making a come-back. The question was evoked by stories in Canadian newspapers about the Heritage Front, a racist group seeking recruits among high school students. A little later the discussion shifted to a story about the application of affirmative action to the hiring of Toronto firefighters. I don't recall the reason for the shift in discussion, but a bit of reflection made me aware of a possible connection.

Let me begin by focusing on the affirmative action story.

A personnel committee of Toronto City Council decided to straighten out what had been perceived by many as a discriminatory situation. It took note of the fact that 94 percent of the city's 1,100 firefighters are white men, whereas the people of Toronto are multi-ethnic and fairly evenly divided between the two genders. The committee decided

that the next class of firefighter trainees should include all women and visible minorities who had passed the eligibility test.

Since a class of recruits normally holds 24, and only one minority representative was among the top 24 applicants on an eligibility list of 140, the committee's decision moved all 13 women and visible minorities to the top of the list. By so doing they automatically pushed 13 candidates further down the list and out of contention.

Mixed reaction

The Toronto fire chief and the head of the Toronto Firefighters' Association called foul. Not choosing the best candidates is reverse discrimination, they argued. They wanted *ability* to be the prime criterion for hiring new firefighters. Some phone calls to radio talk shows indicated support for the firefighters' position. People said they wanted "the fastest and the best" to come to their house should it be on fire.

But there were other calls too, many of them by people with noticeable accents. The counter-argument was that all 140 candidates out of a total of 4,000 applicants were deemed qualified and could do the job, and that taking the top 24 candidates would not have significantly altered the predominantly white/male make-up of the Toronto fire department.

The latest news is that a compromise solution keeps all top 24 candidates in place and simply adds the 13 minority candidates to make for an enlarged class of 37 recruits.

Necessary evil?

Even among Christians opinions will differ on whether or not affirmative action is ever justified. Affirmative action means changing the rules so that the effects of systemic injustice or neglect can be altered. Quite often it means taking people who may have been discriminated against because of handicap, race, gender or religion and moving them up a list to make them more eligible for a desired position or to make something more accessible to them.

Affirmative action taken by itself may be a form of injustice. It may discriminate against those who would normally have qualified but are pushed out by an uneven application of standards.

But in an imperfect world, where so many things are unequal to begin with and where hidden

biases or slanted systems designed and administered by fallible humans can hinder the progress or success of minorities, affirmative action may be the only way to restore some balance to the picture.

Reaping resentment

But it is also true that affirmative action is dangerous and can backfire. It can, among other things, encourage the growth of fascism in a society. One thing is certain, the Heritage Front and other extreme right-wing groups are taking notes and recording the Toronto fire department incident for future propaganda purposes. It will go down as one more instance of "injustice against whites." Will another 10 young high school students be converted to nazism because of this Toronto incident? Affirmative action forces change in societal patterns from the top down and bypasses the human heart. Internal change through education and persuasion is ultimately more effective and does not result in an extremist backlash.

How far can we go?

Yet we cannot ignore the fact that external change is sometimes required. There may be hidden attitudes or other barriers in the system that explain the low percentage of non-white/male firefighters in Toronto. Sorting out what these are may be messy and difficult to achieve. A manipulated increase of minorities in the ranks of Toronto firefighters could eventually break down such barriers.

The matter of affirmative action is not easy to solve. As we think about the growth of intolerance in our society, we do wonder how wise it is for a government to push a society beyond its ability or willingness to be compassionate. But dare we capitulate to the threat of a backlash?

Let me end with a final reflection. In a sense Jesus preached a version of affirmative action when he told the parable of workers in the vineyard. And his answer to critics of affirmative action applied to hiring might have been: "Don't I have the right to hire whom I want to hire? Are you envious because I am generous?"

But the turn side of the comment "Don't I have the right to hire whom I want to hire?" may be seen as an argument against *enforced* affirmative action.

BW

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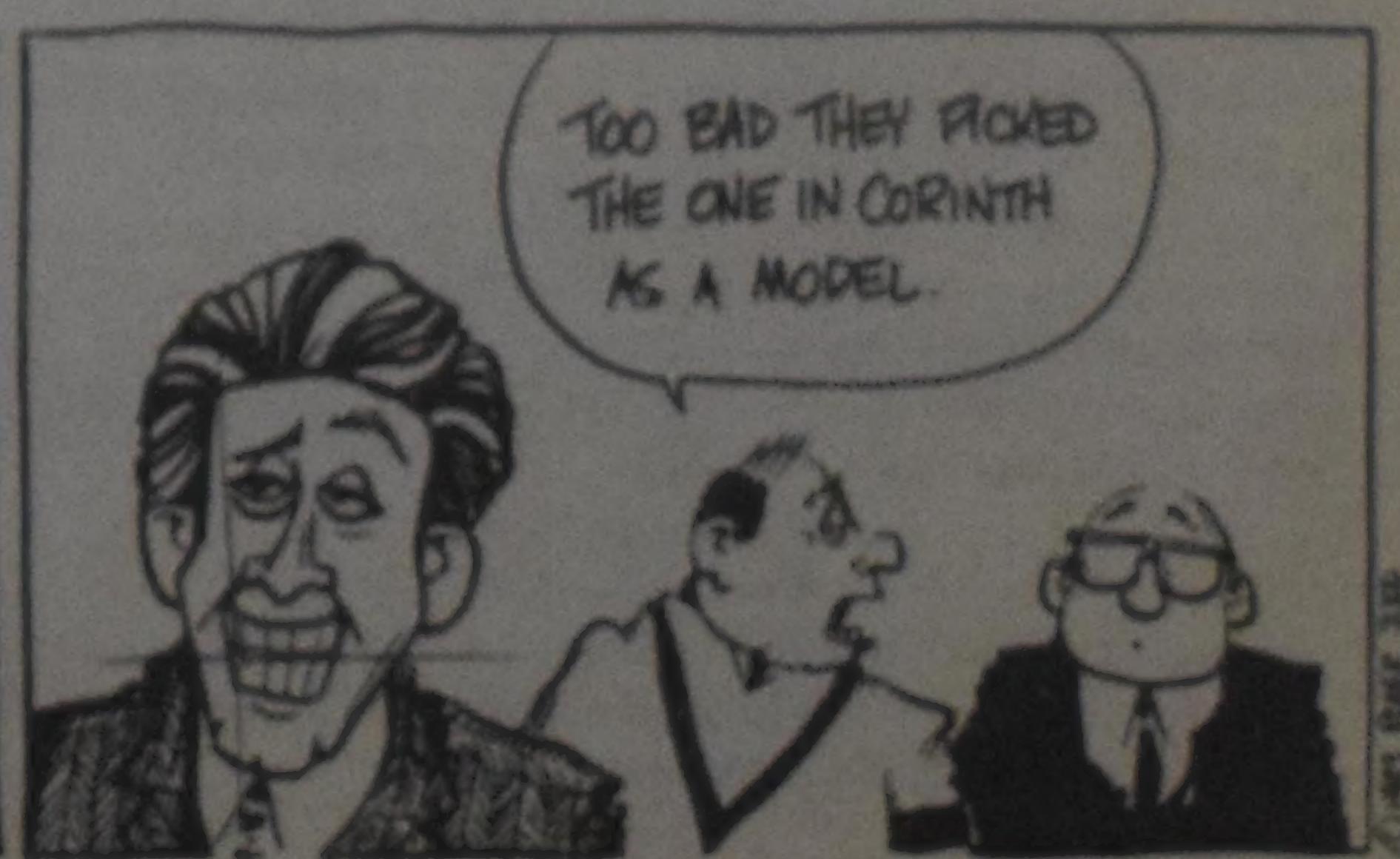
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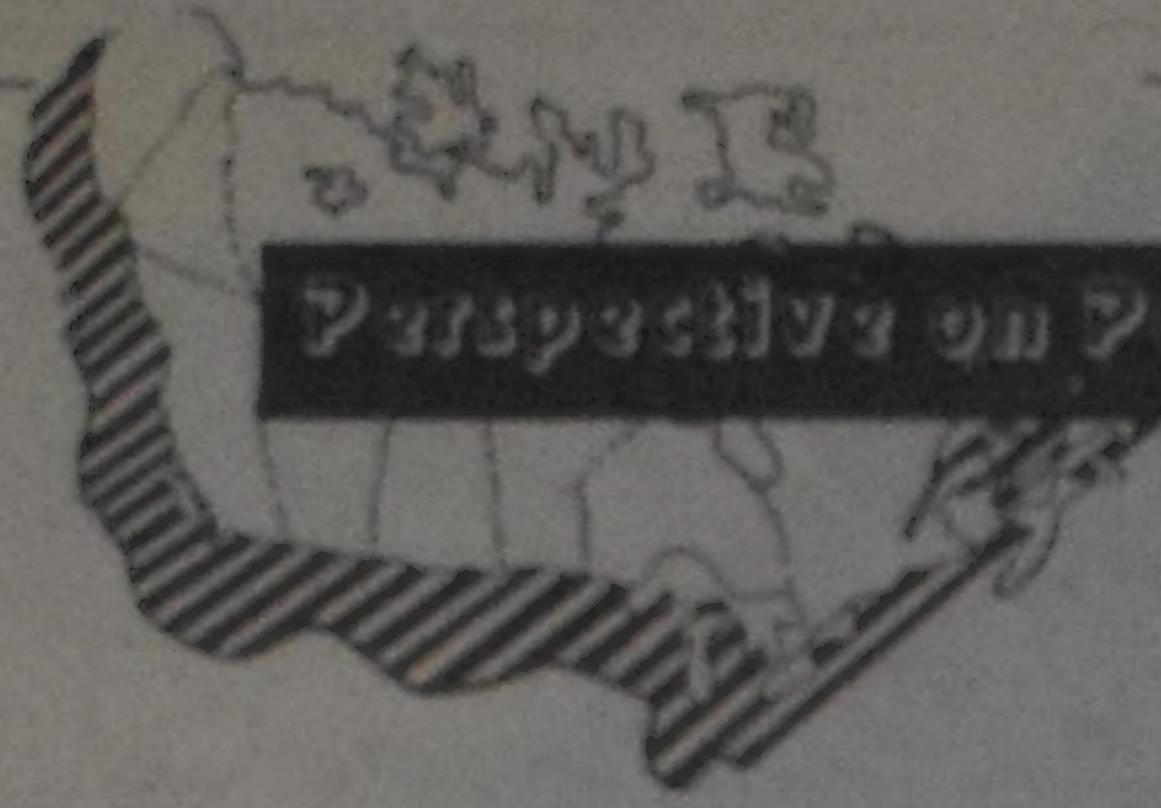
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Beyond Belief





Perspective on Politics

Economics and ethics



Paul Marshall

Reports from Russia suggest that free market reforms are in trouble. They are opposed by the parliament, which consists largely of hold-over communists from the previous regime who usually oppose anything that might undercut their remaining privileges. The reforms are also opposed by people who still retain power acquired under the old central-planning system.

But opposition and complaint also comes from those without privilege. It comes from people who were poor under the old regime but have, since the collapse of communism, seen their situation deteriorate further. Maybe economic reform will lead to a better life for them, but it seems to require that their life must first get even worse.

Many people are asking whether the whole process is worthwhile, or are already saying that it has failed.

These pronouncements of failure are premature. After its own revolution in 1776, the U.S. required over 15 years to complete the first phase of its Constitution. And it took a civil war a century later in order to establish its boundaries. Compared to the gradual pace of the U.S. and other countries' beginnings, the Russians have been moving and changing like lightning.

Economies aren't mechanisms

Nevertheless, the economic changes are happening more slowly than many Russian and Western commentators want or expected. One reason is that despite all our mechanical talk of economic "levers," "mechanism" and "pump priming," an "economy" is not simply like a piece of machinery which can be designed, manipulated, redesigned or set running like a watch or a train.

It is a relation between people, and therefore, different "economies" both shape and are shaped by different types of people with their different histories, hopes, habits and commitments.

Consider that common economic expression "credit." We often treat credit as if it were simply a matter of money inflows, the development of a banking system, the estimation of capital demand and so forth.

But, in fact, credit is actually a manifestation of trust, even faith.

We use the term credit to refer to the practice of extending loans to any particular person or enterprise. But it also means believability or trustworthiness (derived from the Latin *credo*). In this sense we speak of someone's credibility or of something as being incredible.

These two senses are intimately related. A person who has proved trustworthy is therefore creditable and may receive economic credit. A person who lacks credibility may find it hard to get a line of credit.

A question of trust

This illustrates the point that at the heart of extended markets must necessarily lie the question of *trust*. If people cannot trust others or prove themselves trustworthy, then transactions will necessarily be limited to those where cash and goods can be put up front, which usually limits them to short-term goals and plans.

However, after decades of a command economy, Russian citizens have had little or no experience with direct and personal responsibility for economic life. You simply had to follow the orders which were handed down. There has been little opportunity for credit.

This illustrates the point that new economic arrangements require not only new structures but also new habits, and beyond that, a new morality itself.

Such changes take time. They require fundamental changes in human life itself.

We can properly understand and support such changes only if we put aside our mechanical view of human life and society and realize that the question of morality and character cuts deeply to the roots of society itself.

Such a realization might also help us understand some of the problems of our own economic life.

Paul Marshall's essay "Moral Imperatives of Economic Life" was recently published in *Ethics in the Russian Marketplace* (eds. S. Lingenfelter's and M.R. Elliott), a bilingual collection of Christian essays and transformations in Russia.

Obstinate people are bad news for kids

Ralph Heynen

Some people are called "stubborn, obstinate or unbending." There are a few more words used to describe stubborn people, but these will do for now.

A mother of six writes, "My husband is a very stubborn man. No matter how wrong his ideas may be, he refuses to change his course of action. His stubbornness creates difficulties in our relationship and in his relationship with the children. All the arguing and disagreeing is making us a very unhappy family."

The mother asks, "What makes a person so stubborn? How does one deal with it? I get tired of trying to convince him that he is wrong because he'll never admit it anyway."

The woman's description of her husband paints a very obnoxious person. She should maybe have noticed this before she got married, but it's a little late now after six children. A person who thinks that he's always right and who will never compromise is the kind of person for whom there are only two sides: his side and the wrong side.

Flexibility a must

To have good interpersonal relationships with other people you have to be flexible. When two people live together, there are going to be differences. If there are no differences it simply means that one person is dominating the other one.

Sometimes parents can dominate their children. It's not a good thing to do, but you can do it. When the children become teenagers, however, and feel they know a bit more than the parents do, you are no longer able to dominate them. If you do try, they will fight back and you will get nothing but trouble and conflict.

That's why it is important that children also hear from their parents the words, "Well, possibly I'm wrong," or "I made a mistake. I'm sorry."

Scratched fender

A young fellow told me about his dad and said that he was one of these stubborn people. The young man had taken the family car one evening. The next day the father found a scratch on the fender. It was not a particularly big scratch, but it was a scratch that needed a little paint. The father called his son over and said, "You're not going to use the car again for a whole month because you put a scratch on it." The boy denied he had done it.

About a week later, a person who worked with this father said, "You know, I'm sorry, but the other day I bumped into your car in the parking lot and I put a scratch on your fender. If you want to get it fixed, I'll pay for it."

Now you would expect the father to say to his son, "Son, I was mistaken. You didn't put that scratch on the car. This fellah at work did." But he didn't do this. He continued to insist that his son could not drive the car for a full month.

When the son found out what had happened, he was angry and thought it extremely unfair what his father had done.

Inner strength

I think it takes a strong person to say, "I'm sorry, I was mistaken." To be obstinate is not a matter of reasoning, but it means you take an emotional approach to life.

We ought to learn to break the spirit of obstinacy. We try to do it in our children, but that is not the easiest thing

It takes a strong person to say, 'I'm sorry'

to do. We know that they very often imitate their parents. The best way is to teach them by our own pattern and our own example.

An honest approach by parents is that they help their teenager consider more than one approach in life, rather than to say that this is right and that is wrong. We should admit that there are various possibilities.

It takes a strong person to be flexible. Paul makes the remark: "I have become all things to all people, that I might save some." That's the mark of strength. To the Jews he was a Jew. To the Gentiles he was a Gentile.

When we say about our preachers today that they are all things to all people, we don't mean it as a compliment. It means we think of them as wishy-washy. On the other hand, you don't want a preacher who takes a stand and will not move in spite of the fact that he may be wrong.

The point is — to be stubborn and obstinate does not fit in the family, it does not fit in the church, it does not fit anywhere. It does not make for good relationships in the community because no one person can always be right.

Ralph Heynen was a chaplain at Pine Rest Christian Hospital in Grand Rapids, Mich. from 1943 to 1972. He is retired and lives in Wyoming, Mich.

Letter/Comment

We choose, God chooses too

The author of the article "Cash or cheque?" (C.C. Dec. 18, 1992) concludes that "the dispute is essentially unresolved."

The dispute touched upon in her article is between the Mennonite and the Calvinist and Lynn Bergsma Friesen is obviously much closer to Calvinism than she might care to admit. That does not mean that the dispute does not exist, though I wonder whether Calvinism was represented correctly.

Throughout the ages we have been confronted by a dilemma. On the one hand the Bible clearly teaches divine election from eternity (Eph. 1: 4), but on the other hand the Bible clearly emphasizes human responsibility. The two seem mutually exclusive.

So the problem is usually solved by dropping either of the two. Surprisingly, not only liberal theologians but also many evangelicals have dropped the doctrine of election.

Have Calvinists gone the other way and dropped the teaching of human responsibility? No way! Because both are biblical teachings Calvinists have left both teachings side by side. God's grace is absolute. He elected his people not because they were good enough to make the right choice. He elected us knowing that we were no good at all. Yet we are responsible beings, called to respond to God's grace, including the call to discipleship, as clearly demonstrated in Lord's days 32-52 of the *Heidelberg Catechism*. (This in response to Ken Vandersluis' letter to the editor, Jan. 15, 1993).

Repetition doesn't solve the problem

My friend Joe Drost, who wrote a letter to the editor in the same issue, wanted to shed some light on this difficult issue. Instead he merely darkens it, convincing himself that merely repeating a Bible text 10 times is solving the problem. By saying "for those God foreknew he also predestined" (Rom. 8: 29), he made one mistake 10 times over. While our Lord of course

knows all things beforehand, this text does not refer to that kind of knowledge. This text rather tells us that God just foreknew his own people, that he knew them from eternity with a saving knowledge (Jer. 1: 5; Amos 3: 2; Hosea 13: 5).

Two inscriptions on the gate

Do we have a choice between heaven and hell? We sure do. Some of my catechism students may remember the example I used in this connection. Imagine standing before the gate of God's Kingdom. "Come unto me" it says on that gate. So I decide to follow Jesus and I am serious about the decision. The decision is mine.

Now I enter through the gate and for a second I turn around and I see that the inscription on the inside of the gate reads: "You were chosen." You see, basically the decision was not mine. "My Lord, I did not choose you, for that could never be; my heart would still refuse you, had you not chosen me!" As a Calvinist I give all praise to God and to his grace alone. The doctrine of divine election brings that out!

When Joe Drost dares to write that "the decision was not already made for us by God" I am happy to know that the Reformed and biblical teaching is quite the opposite. When Joe Drost writes: "We have to walk by faith, knowing that we have a completely free will," I confirm the part of walking by faith, but I must reject that this can and must be done because we have a completely free will.

To walk by faith means that we confess that we lost our free will to choose for our salvation. Denying that confession is taking away (perhaps unknowingly) from the honour of God, and in the end it undermines the assurance of faith that God's children are allowed and supposed to have.

Lammert Slofstra,
St. Catharines, Ont.

ROOFTOP MUSINGS

ALYCE OOSTERHUIS



A blind visionary

Ken Medema came to Alberta in January when the roads were hazardous from the ice and snow that had built up through the weeks. He sang and prayed and danced, and brought warmth to Calgary, Red Deer and Edmonton. And wherever he performed, people shed scarves, toques and boots as they gratefully embraced his message of the coming Spring. In his various audiences, young and old rubbed shoulders, created hug lines, tousled sleekly coiffed hairdos and pumped hands in enthusiastic welcomes.

Ken must sense his audiences' glowing enthusiasm through sounds, voices, body movements and touch — because he has been blind from birth he does not actually see the smiles (and tears) on the faces of those whom he affects. That he becomes one with his seeing audience is evidenced in the songs he composes in response to individuals' stories of pain, joy, disappointments, friends and gifts.

Visual imagery

The more I think about this gifted musician's abilities, the more I am impressed with how he can draw an audience into a song and story by means of

visual imagery. He then has us express our reactions to these visions by means of the sensory apparatus he uses to communicate: song, touch, warmth, movement. He draws a picture of climbing to a hill top to look down at flowing river waters and beholding a dazzling-white Christ offering us hope and victory over the coldness in our lives. And we respond, forgetting that what he has drawn he cannot see.

He jumps in place to involve us in his song, and we jump with him to accept that hope of love and warmth. He beckons and we react on cue with laughter and with movement. He nods, and we all join him in song. He whispers, and we strain to listen. He asks God "Why?" and our tears flow freely.

My children, who had attended a school concert with Ken Medema earlier in the day, were fully expecting to find their parents and similarly "restrained" CRC friends quite unresponsive to Ken's demands for audience participation. They were surprised to find that their self-conscious teenage friends were less willing to participate than many grey-haired enthusiasts. If anything can be said about Ken's giftedness it is that he bridges the gaps between young and old, men and women, God and people.

For all of us, Ken's concerts were an oasis of light and warmth amidst the too-short and too-cold days of our January winter. He left Edmonton with a voice that was hoarse and dry, having sung his songs for six Alberta days.

Now that he has left, I wonder what we have given him which might bring light and renewed vision in his life?

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton.

Immigration in 1991 highest since 1957

C.C. staff

OTTAWA — More than 224,500 people immigrated to Canada in 1991, giving us the highest population growth in the industrialized world. Canada's population grew by 1.5 percent, whereas Europe's grew by 0.4 percent, the U.S.'s grew by 1.1 percent and Australia's grew by 1.4 percent.

Statistics Canada, which released the figures, compared

the number of immigrants in 1991 to the 282,144 who came in 1957. That year's numbers were boosted by the Soviet crushing of a rebellion in Hungary.

"We are one of the countries most open to immigration," says Jean Dumas, a demographic expert at Stats-Can recently interviewed by Canadian Press. Dumas says 16 percent of the Canadian popula-

tion is foreign born, compared with six percent in the U.S.

Though Canada's fertility rate has risen slightly in the past few years, it remains well below replacement levels, says Dumas. The average Canadian woman now has 1.8 children during her life, while 2.1 is needed to maintain a stable population.

As of Jan. 1, 1992, Canada's population stood at 27,243,000.

Music/Media

Classical critique

George Frideric Handel:

Organ Concertos Op. 4 and Op. 7

Marian Van Til

Simon Preston, organ
The English Concert, conducted by Trevor Pinnock
Archiv; digital stereo: 413 465-2 (Op. 4); 413 468-2 (Op. 7)
(2 compact discs per set)

George Frideric Handel, that great Baroque German-turned-Englishman who everyone knows as the composer of *Messiah*, wrote two sets of organ concertos. Each set (Opus 4 and Opus 7) contains six concertos.

Handel began writing seriously for organ and orchestra in 1735 while mainly an opera and oratorio composer at Covent Garden. To stave off a rival opera company he needed something novel with which to draw in the somewhat jaded London audiences. His organ concertos accomplished that goal, and from our vantage point it's not hard to understand why.

The first set, Op. 4, while greatly enjoyable in its own right, is understandably less developed than the second, and more derivative of other forms (the trio sonata, particularly) and pieces Handel had already composed for other occasions

even someone else's music and arranging it in different form, was a commonly accepted practice during the Baroque period.

English Concert provide here the best available "authentic" performance of these works. The orchestra uses instruments



G.F. Handel

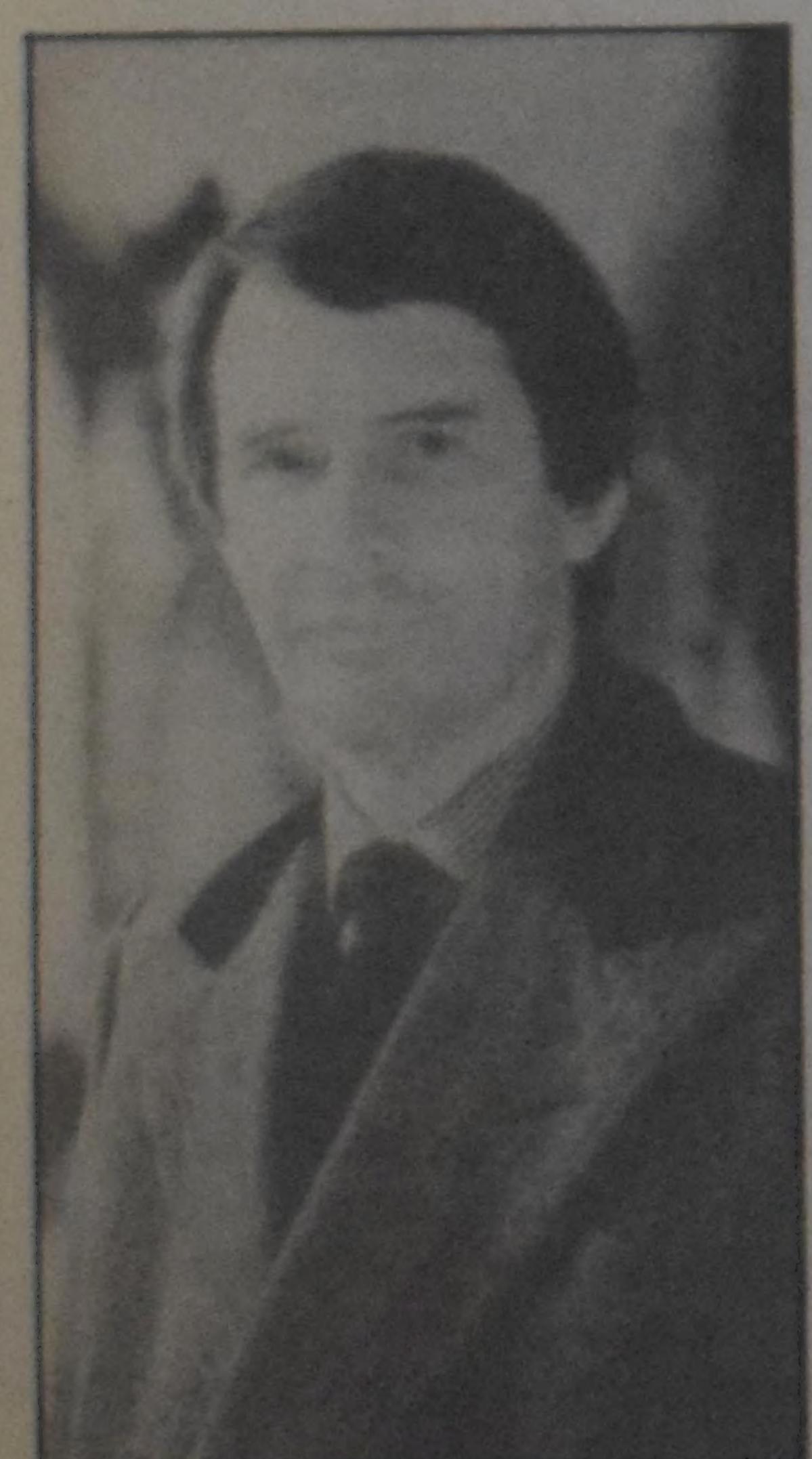
And the Op. 4 pieces are not "throw-aways" by any means.

Joyful, poignant

If you like organ music and you like Baroque music for orchestra, you'll almost surely enjoy Handel's concertos. If you're unfamiliar with either set, I would suggest introducing yourself to Op. 7 first. In this two-disc set there is a wealth of ingenious music: the six concertos plus two additional concertos without opus numbers, for a total playing time of about 1 3/4 hours. The music is by turns energetic, frolicking, joyful, or contemplative and poignant. Within Op. 7 is the famous so-called "Cuckoo and the Nightingale" concerto (No. 13 in F), which earned that name from the bird-call-like figures in its second movement. There's also the first-movement Allegro of No. 3 in B-flat which begins with the "Hallelujah" figure Handel used in *Messiah*.

No thunder

British organist Simon Preston and Trevor Pinnock's



Organist Simon Preston

and instruments (oratorio choruses, for example). However, "plagiarizing" oneself, or

Calling card use to 23 countries restricted

OTTAWA (NC) — Use of telephone calling cards for calls to the Caribbean from payphones and cellular phones has been suspended by Bell Canada because of fraud. The company has offered options to its customers to reduce inconvenience.

Callers are encouraged to use their calling cards from regular telephones or to use one of the following methods of placing calls from payphones to the 23 countries in the Caribbean within the 809

area code:

- * place the call from a Millennium card-reader payphone;
- * place collect calls;
- * make cash calls;
- * bill call to a validated third number; or
- * use a credit card from Millennium payphones.

The restrictions are necessary, says Bell Canada, to protect itself and its seven million customers in Ontario and Quebec from the growing risk.

Mainstream job opens new roads to share faith, says gospel artist

ORLANDO, Fla. (EP) — In addition to her recording career as a gospel artist, Crystal Lewis can be seen in a popular new show, "Roundhouse," on the Nickelodeon cable channel. "Nick," as the channel is referred to, is available across the U.S. and in parts of Canada.

A "mainstream job" like appearing in "Roundhouse" has given Lewis new avenues for sharing her faith, she told CCM magazine. For instance, *Entertainment Weekly* recently profiled the cast of "Roundhouse." That gave Lewis a chance to say that she had just recorded a gospel

album, that her favorite book was *Piercing the Darkness* by Frank Peretti, and that her advice for kids was that "Jesus loves them."

Lewis says, "I guess it was kinda bold that I said that, but I was even more shocked that they printed it."

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Church, Marian Van Til, page editor

Palestinian deportees create international dilemma

JERUSALEM, Israel (EP) — Nearly one month ago, 413 Palestinians were deported because of their connection with a radical Islamic sect, and now they are exiled in a camp located about five kilometres within the security zone between Lebanon to the north, and Israel to the south. The prisoners await food and relief in the cold winter months.

The Lebanese government refuses to allow the men into the country and the Israelis refuse to allow them back despite the fact that many observers say the deportees' situation is critical.

The men were expelled without trial after the radical Islamic organization many allegedly belong to was implicated in the kidnapping and murder of an Israeli policeman in mid-December. In recent weeks the Israeli government has acknowledged that 10 of the Palestinians should not have been deported and has allowed them to return.

Arab foreign ministers ended a Jan. 12 meeting in Cairo recommending that the U.N. Security Council impose sanctions on Israel for deporting the men.

But Israel was forced to take tough action and remove these men to curb their incitement of violence, says Bridges for Peace, a Christian organization based in Jerusalem. Deportation is more humane than incarceration, or summary execution, as is practised throughout the region.

According to Bridges for Peace, the deportations were voted on by the full Israeli cabinet and widely supported in Israel. Most of the deportees

were members of HAMAS (Islamic Opposition Movement) and Islamic Jihad, two groups supported ideologically and financially by Iran and Saudi Arabia.

Supplies and relief aid are needed at the camp, where gas and kerosene have run out. Camp fires are fuelled by gleanings of wood from shrubs and trees, and a shortage of water creates unsanitary conditions and illness. Local villagers have smuggled in bread and meat on a sporadic basis, but while journalists have free access to the camp, food and relief supplies are in short supply.

A convoy attempting to deliver relief supplies was turned back Jan. 13 by Israeli authorities. Israeli police stopped the convoy 200 metres from the border crossing and convoy members proceeded on foot to the border fence in order to obtain permission to cross. Despite repeated attempts, the Israeli army officer in command refused to speak with representatives. The convoy was prevented from continuing.

"It's a disgrace," Leonard Rodgers, President of Venture Middle East, said after being with the men at the camp.

Rodgers spoke with a number of the men during his visit. He said that many were rounded up by Israeli Army and police units at about midnight on Dec. 17. Most were taken from their homes. None of the people Rodgers interviewed were advised of the charges against them. Their hands and feet were bound, and they were blindfolded and forbidden to speak for the 36

hours it took to transport them to the "camp" — a rocky hillside at the southern tip of the cold, wintry Bekka Valley.

Democracy?

One of the spokespeople for the group, Dr. Mahamoud El Zahhar, dean of the Islamic University in Gaza, questioned these actions in light of Israel's claim at being "a so-called democratic society." He questioned the U.N. for failing to insist on implementations of various U.N. resolutions concerning the Israeli occupied territories of Gaza and the West Bank.

"The expulsions violate the fundamental principles within which the non-governmental organization (NGO) community works. This includes human rights as well as humanitarian and spiritual values," said Ed Epp, of the Mennonite Central Committee. "As members of the international community we must take a united stand in defence of the rights and principles the Palestinians are entitled to under the Fourth Geneva Convention."

The United Nations Security Council reaffirmed in December that the Fourth Geneva Convention applies to all the

Palestinian territories occupied by Israel since 1967.

About 1,300 international NGOs recently signed a statement calling on the Israeli government and the international community to ensure respect for the immediate and safe return of all 415 deportees, the application of the Fourth Geneva Convention, implementation of a UN Security Council Resolution, recognition of the role of the International Committee of the Red Cross in providing relief and humanitarian assistance, and an end to the Israeli policy of expulsion.

Catholic bishop warns against assisted suicide, euthanasia

OTTAWA (CCCB) — The president of the Canadian Conference of Catholic Bishops (CCCB) has warned against the consequences of assisted suicide and euthanasia.

In a recent statement issued on behalf of the CCCB, Archbishop Marcel Gervais (Ottawa) noted that in the past two years "there have been increased efforts in Canada and the United States to gain acceptance of assisted suicide and euthanasia for the terminally ill who request it. These developments have far-reaching ethical implications for human life, dignity and solidarity. It is a cruel irony that 'death with dignity,' a pro-life phrase, has been taken over to justify killing."

Archbishop Gervais said that everyone must sympathize with the suffering of a dying person or someone who has been told an illness is terminal. But he said that families, church, communities and society "must offer something more than death."

Support the suffering

"Everyone needs to be more tender, more compassionate and more caring for both the living and the dying," Archbishop Gervais said. "As society and as church, we can do much more to support those who are in pain or who are suffering. We call on everyone in the Catholic community, as followers of Jesus Christ who cared for the sick and the

dying, to reach out with their hearts and to help those who are living with terminal illness, and those who are close to them."

Archbishop Gervais underlined that the church does not suggest that "futile or extraordinary" medical methods be used in cases where they only prolong the process of dying. "The withholding or withdrawing of burdensome or disproportionate treatment," he said, "is not assisted suicide or euthanasia. Allowing to die is not the same as making a person die."



Sue Rodriguez, a B.C. woman with Lou Gehrig's disease, was refused doctor-assisted suicide by a B.C. court.

volve more than individual morality. "What about the conflict between the perceived individual and immediate good and the long-term common good of society?" Archbishop Gervais asked. "Individual situations are tragic and very compelling but they cannot justify disregard of basic values that are critical to the maintenance of a just and humane society."

The way in which a society treats the dying, Archbishop Gervais said, "affects how we treat the living."

Archbishop Gervais warned that "the consequences of decriminalizing assisted suicide or legalizing euthanasia are far-reaching. Will the right to kill be followed by the duty to kill? Will the right to die be followed by the duty to die? Will the chronically ill, the infirm, the elderly and others who have physical or mental limitations be encouraged to end their suffering? Will voluntary death become involuntary? Will the trust between the caregiver and the patient be eradicated? Will killing replace healing?"

Archbishop Gervais said that Christians believe "life is a gift of God's love and goodness. God does not give us absolute dominion over the gift of life. We are stewards, not owners, of life. Consequently, the time and circumstances of our death are not ours to choose."

The CCCB president said that assisted suicide and euthanasia are not merely private matters, and they in-

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Church

Bible
Notebook
Al Wolters



The voice of the heavens

"There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world" (Ps. 19: 3-4, NIV).

This is one of the places in Scripture that has been used to support the doctrine of "general revelation," the teaching that God reveals himself not only through the Bible but also through the works of his hands — in this case, the heavens, of which verse 1 says that they "declare the glory of God."

In the 20th century theologians like Karl Barth have been critical of this doctrine and have claimed that the heavens do not really proclaim God's glory — they only *seem* to do so to believers, who "read into" the world the message of God's glory.

Others have said that the heavens may proclaim this message but they do so only to God, not humans, so that we cannot really speak of *revelation* in this connection.

But our psalm plainly states that the heavens do "declare" and "proclaim" (verse 1), and it is clear from the way it is quoted in Romans 10: 18 that the Apostle Paul understood the wordless language of Psalm 19 to be addressed to human hearers. In my opinion, we should reject these challenges to the doctrine of general revelation.

Why the discrepancy?

But there is something else that is interesting about the way Paul quotes Psalm 19 in Romans 10. This has to do with the second occurrence of the word "voice" in the passage we have quoted. If you compare other translations, you will notice that they often have a different word at this point. The King James Version, for example, has "line," and the New English Bible has "chord." But all translations agree that the word should be "voice" (or "sound") when this verse is quoted in Romans. How can we explain this discrepancy?

Part of the answer lies in the fact that Paul is writing in Greek, and he is quoting the Greek translation of the Old Testament. This translation has the word *phthongos*, "voice," at the beginning of Psalm 19: 4, and *phthongos* is the word Paul quotes.

But this is only half the answer. The translation "their voice" reflects the Hebrew consonants QWLM (to be pronounced *golam*); the translation "their line" reflects the Hebrew consonants QWM (to be pronounced *quawwam*). (We must remember that Hebrew was written without vowels.) The two readings differ by only one letter in the Hebrew original. Somewhere along the line, in the history of the transmission of the Hebrew text, the letter L was either dropped or added.

Literary device

The translators of the NIV have rightly concluded that an L was dropped. This conclusion is supported not only by Paul's quotation in the New Testament (which reflects QWLM) but also by the literary pattern which emerges in Psalm 19 as a result.

If "their voice" is the correct reading, then the psalmist has arranged the beginnings of the quoted four lines of poetry in the pattern "speech"/"voice"/"voice"/"words" — a fine example of the literary device known as *chiasmus*, which is frequently found in the Psalms. It is indeed the "voice" of the heavens which goes out into all the earth.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

South Africa: Anglican leader speaks against inter-faith movement

PIETERMARITZBURG, South Africa (WER) — South African-born evangelist and leader of Africa Enterprise, Michael Cassidy, has criticized the growing inter-faith movement which he says is "an old issue surfacing in a new garb and confusing many people."

While acknowledging that proponents of the multi-faith concept are "genuinely good people" and that the movement's motives are "no doubt laudable," Cassidy emphasizes that "Bible-believing Christians cannot ride with its

[inter-faith movement's] theological presuppositions."

In a statement appearing in the December 1992 issue of the *Africa Enterprise Update*, Cassidy says Christians can identify and stand together with people of other faiths on matters of social justice, human rights, and dignity, and in meeting the practical needs of people.

"However when it comes to shared worship, shared prayer, issues of mission and salvation... the biblical Christian must ride with grace, integrity, and

firmness affirm that neither the Bible, nor the Lord, nor the conscience will allow the Christian to take that way."

Cassidy rejects as "benign pretense" the argument that people of different religions say and mean the same thing theologically and spiritually in their different prayer and worship activities.

'Interpretive amnesia'

The Anglican priest regrets that "major sections of the church worldwide" have lost their nerve and have been numbed by "an orgy of theological generosity, interpretive amnesia and evangelistic paralysis" and are, as a result, "giving away many of the distinctive tenets of the Christian faith."

On the other hand, Cassidy also rejects the approach of some Christians who lack respect, sensitivity, and humility when dealing with people of other faiths, and says Christians should be willing to learn from others. "We can be challenged by that which is good or true in them," he says.

When Christians take such a firm stand against the inter-faith movement, they should anticipate that their position will be tough, difficult, misunderstood, and embarrassing.

Jesus the answer

"But neither biblical faith nor our Lord, nor his Word, nor the law of antithesis will allow us to fudge on the deity of Jesus and on his unequivocal, uncompromising mandate to go into all the world (wherever people are and whatever they believe) and preach the gospel to everyone," concludes Cassidy.

Michael Cassidy's reactions came shortly after the South African chapter of the World Conference on Religion and Peace called for the creation of an inter-faith advisory board which would advise the government on which religions to approve.

"Those who claim that Jesus is the only mediator between God and man would automatically disqualify themselves," said a reaction statement from the Gospel Defence League.

Eleven men are first Avadi to be baptized

Missionaries pray for a 'people movement'

MAZAME, Nigeria (CRWM) — Christian Reformed missionaries Bill Hart and Larry Van Zee stood in the middle of a standing, noisy crowd of about 150 people. It is not unusual for *baturi*, or white faced people, to be surrounded by curious Avadi people in this remote region of northwest Nigeria. But these Avadi are used to seeing Bill and Larry. It was actually 11 Avadi, men ranging in age from their 20s to 60s, who were the centre of attention during this evening late last year.

One by one, as the men's names were called, they elbowed their way to the centre of the crowd. One at a time they knelt on the sandy ground and waited as evangelist Larry Van Zee filled a two-cup container from a bucket of water and poured it over their heads, declaring the words of baptism in Tsuvadi, the language of the Avadi.

Fruits after seven years

The event was particularly exciting because it marks the first Avadi baptisms since Christian Reformed World Missions began working with this remote group of people in 1985, said Bill Hart. Hart and his wife, Alie, work in the village of Mazame where the baptism took place. Larry and

Rose Van Zee, and Dave and Jan Dykgraaf round out the team and are stationed in other villages.

The Avadi people had never been exposed to the Christian message when Christian Reformed World Missions (CRWM) began working in this region of Nigeria seven years ago. The Avadi are traditionally a monotheistic people, used to regular religious ceremonies. But they were illiterate and the Tsuvadi language was unwritten, so there was no written form of God's word for them. In response, a "word and deed" ministry was established to get to know the people and meet their basic physical needs. This has enabled missionaries to prove their love and concern for the Avadi and present the Christian Gospel in that context.

In addition to their evangelism efforts, the Harts, Dykgraafs and Van Zees spend much of their time developing a Tsuvadi alphabet and teaching literacy, providing medical care, and drilling wells to provide clean water.

The fact that four of the 11 men baptized in Mazame were older than 40 is significant. The missionaries had been focusing on the community elders as a part of their strategy to introduce Christianity to the entire Avadi population. Larry and

Features

Michelle ter Haar

How often does a person go to an art gallery and *read* the paintings on display? This is precisely what the present Redeemer College Art Gallery exhibit, *Deeds Abstracts* by acclaimed Canadian artist Greg Curnoe, demands. On the evening of Jan. 14, 1993, the exhibition of six monumental paintings dated from 1989 to 1992 was formally opened and will continue through Feb. 12, 1993.

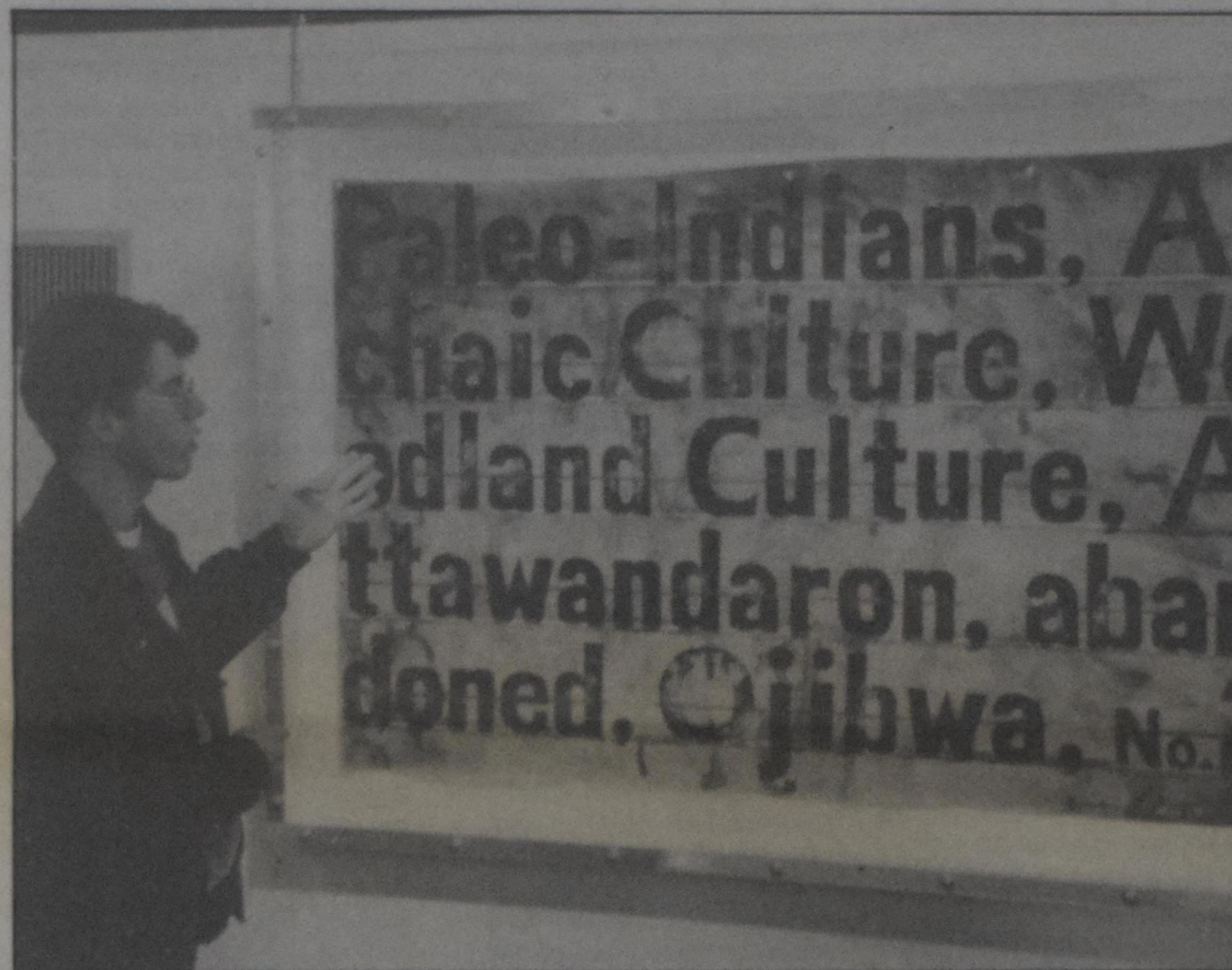
Although Curnoe was not a Christian artist, Redeemer College realizes that his work is among Canada's finest contemporary art and must be viewed with open yet discerning eyes.

Until his untimely death while cycling, one of his many passionate pursuits, Curnoe lived and worked in London, Ont. It was Curnoe's strong conviction that a Canadian artist should not have to leave the country and adopt a style of art dictated by centres such as New York or Paris in order to be recognized for his or her art making. Curnoe successfully proved that his family unit, community and country provided him with an abundance of inspiration. Curnoe's work was so successful that he represented Canada at various international art expositions around the world, such as the Venice Biennial, Italy, and the Sao Paulo Biennial, Brazil.

Influenced by comic strips

In the development of the body of his works, Curnoe expanded the boundaries of the traditional concept of visual artwork by including text, an influence of his enduring passion for comic strip art. Eventually, Curnoe removed the representational imagery in his artwork. He created a new type of imagery with words stamped on a large coloured background by oversized, handmade rubber stamps, a medium with which he had been familiar since childhood. "Concrete Question," completed Dec. 2, 1989, one of the six pieces on display at Redeemer College, provides an excellent example of Curnoe's unique use of text as imagery. This piece is a prelude to the five remaining works on display which reveal Curnoe's thought process in their

'Deeds abstracts': Greg Curnoe



"Deeds #5," 100 x 168 cm; stamp pad ink, paraffin, poster paint, ball point pen, water colour, pencil (Aug. 12/22, 1991).

Robert Kranendonk explains "Deeds #5" as he leads one of the *Deeds Abstracts* tours organized by the Redeemer College Art Gallery.

development.

"Concrete Question" consists of a bright canary yellow background with a torn and slightly tattered rectangular piece of paper tacked to it. The push pins are dime-sized and coated with plastic of a complementary bright blue. With grand and sweeping brush strokes, soft, red-pink watercolours have been painted onto the paper, contrasting with the vivid yellow background.

Finally, one sees large, black, textured, stamped letters, forming words, which comprise the text of the question posed to the viewer: Abstract Art, Abstract Text? Curnoe has pointed out that just as abstract art reduces a complex form to a simple image, so can text. Once this message is understood, one can move on to view *Deeds*

Abstracts.

Technical ability and insight

"Deeds #5," Aug. 12-22, 1991, provides an excellent example of Curnoe's marriage of superb technical ability with an eye that sees what others do not. The striking contrast between a brilliant, watery-blue background and thin, bright-orange, horizontal lines running through the middle of each word immediately catches the viewer's attention.

Curnoe used generous amounts of blue watercolour resulting in large drips that drag one's eyes down the painting. This vertical movement is contrasted by the horizontal motion of the stamped-on words which spill over into the next line. By placing a brightly coloured line through each

word, Curnoe's work challenges the viewer to see the letters as images first, then words.

Contrasting these straight lines of words are the uneven edges of the painted paper which have been torn in places, looking as if the paper was quickly trimmed using an exacto knife and an unsteady hand. Five flashy yellow tacks, contrasting the blue and complementing the red-orange lines, hold the painting in place. The entire image is encased in a frame of I-beams studded with bolts that secure a plexiglass covering, as if to preserve what seems to be an important and ancient historical document.

This "document" does, in fact, have historical importance and conveys the message that something has been left out of the history books. Curnoe had a curiosity about who inhabited

the land before he did. This interest led him to the past deeds of land and abstracts written in reference to 38 Weston Street, London, where he lived.

Recorded in "Deeds #5" is the long forgotten story of the Natives who, on June 22, 1790, sold southwestern Ontario in a deed referred to as "Surrender No. 2."

"Deeds #5" reaches back to c. 7000 BC, to the Paleo-Indians, and moves forward through time (with dates scratched onto the painting in blue pen) to an archaic culture and a woodland culture of which there are no deeds or abstracts recorded. Attawandaron, c. 1600, was a name given by other Indian tribes to a group about which little is historically recorded. And the noted Ojibwa Indians were one of the last tribes on the land before it was sold and history began to be recorded.

Everyday 'deeds' important

The rest of the *Deeds Abstracts* paintings are similar in format, with each telling a different story about the Weston Street property. For Curnoe, it is these everyday, mundane deeds that fashion history and culture. Little deeds and abstracts summarize the colour in everyday life and are as important as the names of prominent historical figures. "Deeds #5" celebrates the past lives of the Natives of London, and serves as a reminder of the importance of their contribution to Canada's history. It may not be forgotten, erased or covered up as the "u" in Archaic Culture covers up a faded and partially erased "h."

Through *Deeds Abstracts*, Curnoe pointed out the importance of the seemingly insignificant deeds and misdeeds of past societies which played a part in building the culture in which he lived and we live. The exhibition is a joyful celebration of colour and life, but is mistakenly fixated on humankind as its source. Nevertheless, there is much that Curnoe's art has to offer. It must not be overlooked as it is currently playing a part in shaping Canadian society.

Michelle ter Haar is an art major at Redeemer College, Ancaster, Ont.

Wicked beauty and the challenge of modern art

By Bill Fledders

Dr. Calvin Seerveld, a Christian who has studied and taught art for most of his life, recently offered a moving lament for "the perversion of the artistic imagination in history." He calls Christians to understand the art of the past and present and to turn around the non-Christian imaginative impulse which is dominant today.

Seerveld, a senior member in philosophical aesthetics at the Institute for Christian Studies in Toronto, was the guest speaker at a recent series of "Staley" lectures at Redeemer College in Ancaster, Ont., sponsored by the Thomas F. Staley Foundation in California.

Created to be imaginative

In one of his lectures, Seerveld argued that all humans — not just artists — are created by God "to be imaginative before his face." God gave people the ability to imagine just as he gave them the ability to digest food, to think, to talk, to feel, he says.

It is unfortunate that so many people, Christians included, distrust the imagination, he says. He explained some of the historical forces such as Platonism which have led to this common — yet, he argues, unbiblical — position.

Imagination can be used in devious, cruel or overwhelming ways, he says, but such distortions do not mean we should reject the imagination entirely. Leading people back to good ways of using our imagination is the task of artists or "professional imaginators."

Areas in which we need to be more imaginative include raising children, judging and diplomacy, he says.

Greco-Roman art 'inhuman'

In another lecture, Seerveld offered a Christian critique of some of the major art movements in history and also the religious impulses behind them. He used slides to illustrate his arguments.

Many of the attributes of classical (ancient Greek and Roman) art — the inflexible, perfect proportions, the austere

grandeur, the pomp and circumstance, and the inhuman monumentality — are "foreign to the gospel of Jesus Christ" and "bear the mark of a [vain and] fallen imagination," says Seerveld. He questions whether there is any room in the "overwhelming, overbearing ... impressive splendour of Babylon" for forgiveness, compassion or the humiliation of the incarnation.

Renaissance ideal worships Venus

The Renaissance ideal of good-beautifulness (which assumed that whatever was good was therefore beautiful, and

a brief history of the female nude in painting from the Renaissance to the present. He began with Titian, Giorgione, Botticelli and other Renaissance painters who presented the delicate beauty of nakedness in a hedonistic way, "out of its proper context." Such portrayals are more of a "human evil" than a "demonic" one, he said.

Seerveld argues that Christians should look to other paintings, such as Rembrandt's *Bathsheba*, for a depiction of nakedness which is more in harmony with the biblical understanding of nakedness. "There is both a glory and a vul-

womanhood," he says. (Another type of nude painting which is not necessarily foreign to the Christian imagination is the familial nakedness of the early Picasso entitled *Two Brothers*, he suggests.)

Turning the popular imagination in a more Biblical direction when it comes to nakedness is a difficult task, says Seerveld, since men today are basically "bred as lechers" by commercial advertising.

Modernism anti-historical, postmodernism a-historical

Modern (20th-century) art

self "postmodern." It is characterized by an attempt to be entirely secular and to ignore history altogether, says Seerveld.

Both modern and postmodern art are often faced with irrelevancy because of their tendency to be self-indulgent. In modern art, this self-indulgence often led to esoteric and anti-societal art. While contemporary art prides itself on having exorcised the devil of modernism, it is allowing that devil to be replaced by seven new devils, Seerveld warns: nihilism, "camp," "pastiche," "kitsch," cruelty, parody and brutality.

Seven devils

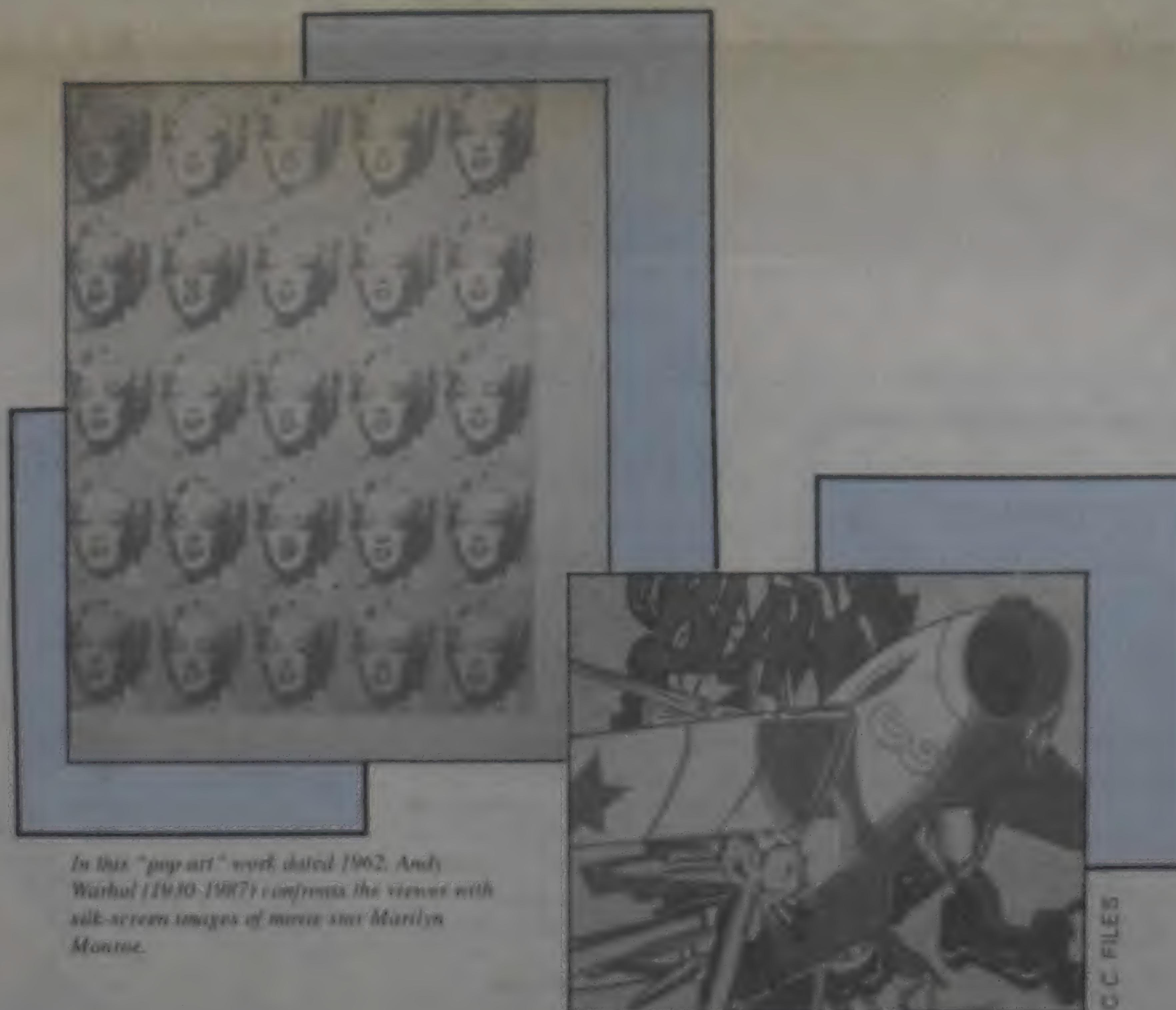
"Camp," passing off mass-produced junk as art, purports to criticize commercialism, says Seerveld. But the work of artists such as Warhol and Lichtenstein has often ended up epitomizing that which it purports to criticize.

Postmodern architecture is often a "pastiche" which uses elements from various traditions in an insincere way. Postmodern malls, for example, have fake bell-towers which play recorded music.

Seerveld defines "kitsch" as art which exhibits an immature sincerity. "Most of the stuff you see in airports is kitsch: fake, trivial, unwitting parodies." For example he points to a six-inch plastic copy of the Statue of Liberty. He also quotes Kundera: "Kitsch is the literal and figurative absence of shit" in art — art which is too nice to be true which overlooks the basic truths of reality.

Postmodern art seems to treat sin as an "in-joke," says Seerveld, to make a mockery of "the wounding activity" which sin really is. Seerveld points to the work of Print, a Canadian artist, whose works revel in the gore of mutilated bodies. "Dismemberment is normal in a postmodern, post-guilt, post-Christian world," says Seerveld. Postmodern art has no qualms about horrible and gruesome depictions, he says, because it "ignores Auschwitz," it has lost its sense of history.

See TURNAROUND--p. 12



In this "pop art" work dated 1962, Andy Warhol (1928-1987) confronts the viewer with silk-screen images of movie star Marilyn Monroe.

Bikini by Roy Lichtenstein is an oil on canvas work from 1962 which presents an enlarged comic strip image as art.

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whatever was beautiful was therefore good) leads to an uncritical worship of the goddess of erotic love, he says.

To elaborate, Seerveld gave

ulnerability in this portrayal of nakedness," he says. Rembrandt painted a very normal-looking, human Bathsheba — not some idealized idea of

can be characterized by a conscious rejection of tradition, says Seerveld. The modern art attracting the most attention today is the kind that calls it

Letters from Moscow

6

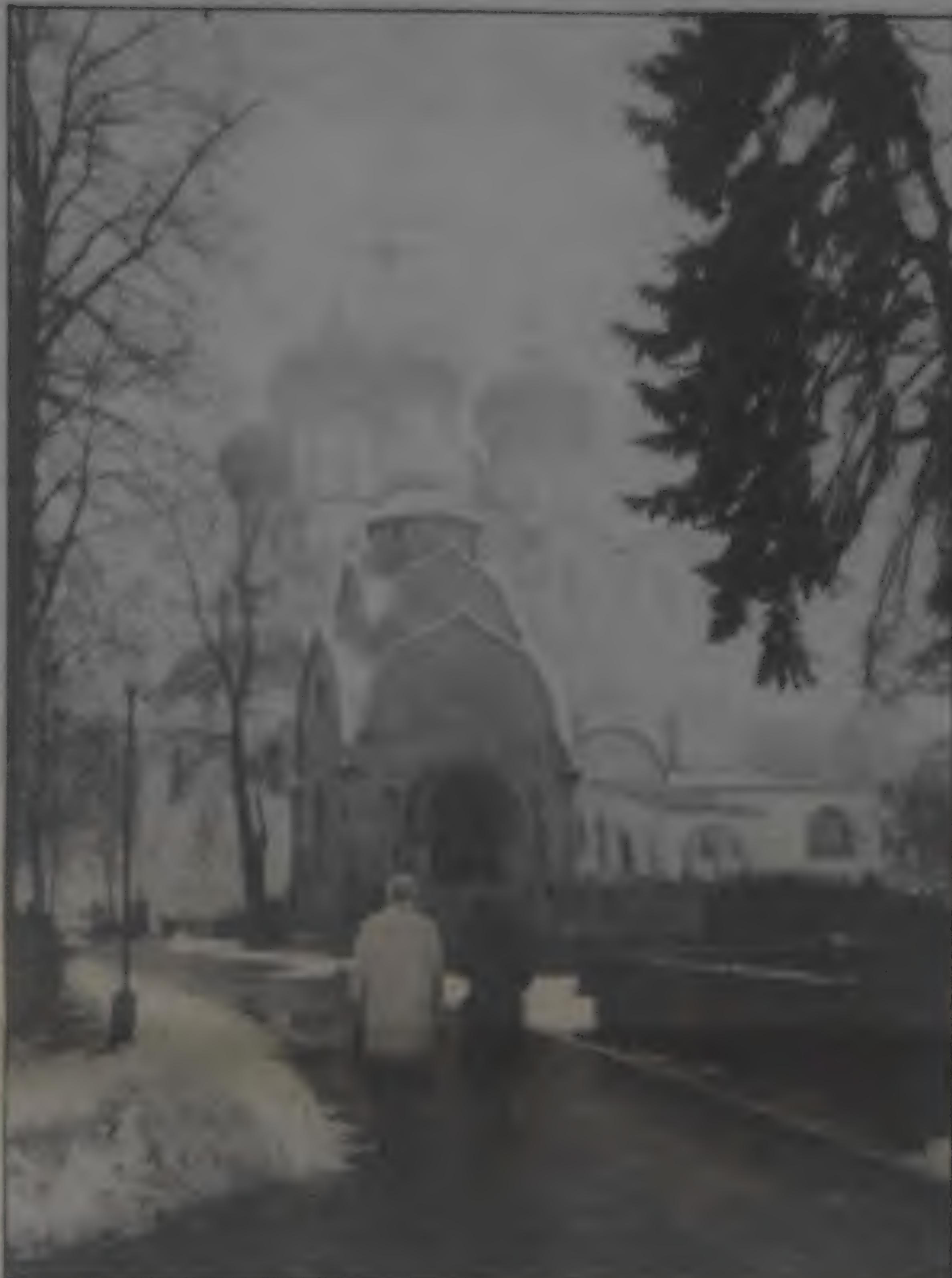
Ray and Wilma Schraa

In 1988, the millennium of Christianity was celebrated in Russia, particularly in Moscow, with impressive festivities. Actually it was in Kiev, Ukraine, that in the year 988 Christianity began when a Slavic ruler, Prince Vladimir, allegedly ordered the whole population of the city to come to the river and be baptized.

We wondered what a Russian Orthodox church service would be like? How would it differ from Protestant and, in particular, Reformed services?

Therefore, one Sunday morning we boarded a trolley and transferred to the metro at Universitet Station. At Park Kultury, our destination, sidewalk entrepreneurs were already busy selling flowers, fresh and dried fruit, vegetables, books, watches and rings. A five-minute walk on this clear frosty morning brought us to St. Nicholas Church, built in the late 1500s. Outside, a few elderly people and invalids were begging. A coffin with the remains of a dead man was carried inside and a special funeral service was held in a side wing of the building.

Many people, most elderly



were standing in the main section of the church. The service, we found out, could last two or three hours. It had just begun and a choir was singing. Candles for special prayers were blazing in front of icons everywhere, especially in the main sanctuary. Every so often candles were passed on from the back of the crowd to be added to the display of flickering flames. Men and women bowed and made the sign of the cross several times during the liturgy. Some knelt in worship on the marble floor.

The high vaulted ceiling displayed paintings of angels and saints. On the partition, called the *iconostasis*, that separates laypeople in the main sanctuary from the altar, we counted more than 40 stylized paintings of saints and religious scenes. One of Jesus with Moses, Elijah and three disciples on the mount of transfiguration stood out in particular. Others showed Mary and Jesus as well as the apostles. Symbolism was everywhere.

Worship that addresses the white person

To the Orthodox this symbolism is an integral part of worship. The icons, as they have done for many centuries, point to the main events of Scripture. They are not objects

of worship in themselves. Mary, for instance, is never depicted by herself but always with Jesus. Icons are intended to bring to mind biblical events and to serve as teaching aids. This was especially true at a time when most people could not read. The icons do not take the place of the Bible. The Bible itself is held in the highest esteem and the Orthodox tradition serves, through the work of the Holy Spirit, as a means of interpretation of God's Word.

We had noticed immediately the priest's beautiful vestments, a sign of the royal presence of Jesus. Incense was spread around, indicating the invisible presence of the Holy Spirit. As the Orthodox see it, beauty in the ceremonial robes of the priest and in the styles and colours of the icons should call for prayer and adoration to God from the whole person, not only from our minds or emotions.

A different style of worship, to be sure, and perhaps not understood by most of us who have grown up in the Reformed tradition. We, however, did not leave without a sense of awe, dedication and inspiration.

The Schraas are part of a team designated by Christian Reformed World Missions to teach English and Bible to Russian army officers.

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Turnaround needed, says Seerveld

continued from p. 11

"The normal art world is abnormal according to God's standards — it needs to be turned around," says Seerveld.

"We Christians need a critical historical sensitivity that aims to change the principle and thrust of Greco-Roman imaginativeness." We must not deny our past, nor can we be content with a simple domestication of traditional or current secular impulses, he says.

Christians must accomplish this change so that we may be freed — in the biblical sense of the word — to "act out of God's grace in our generation in ways which penetrate through to creaturely glories missed or suppressed in unrighteousness by the dominant secularized cloud of false witnesses surrounding us," he says.



Calvin Seerveld, in a portrait by Koen Ooms (1982).

Where to start?

We must repent of our proud, indulgent or world-fight tendencies, says Seerveld. We are implicated in the wickedness of modern secular art if we do nothing to try to turn it around.

Christian artists can look for alternative voices outside the secularized scene of modern western culture. Central American artists are a good place to start, he says.

He also reminds his listeners that Christian artists are not called to preach. Instead of preaching, "professional imaginators" collect and give away nuanced knowledge in Christ's name, he says, in a way which tries to give new understanding and, often, new hope to the viewer.

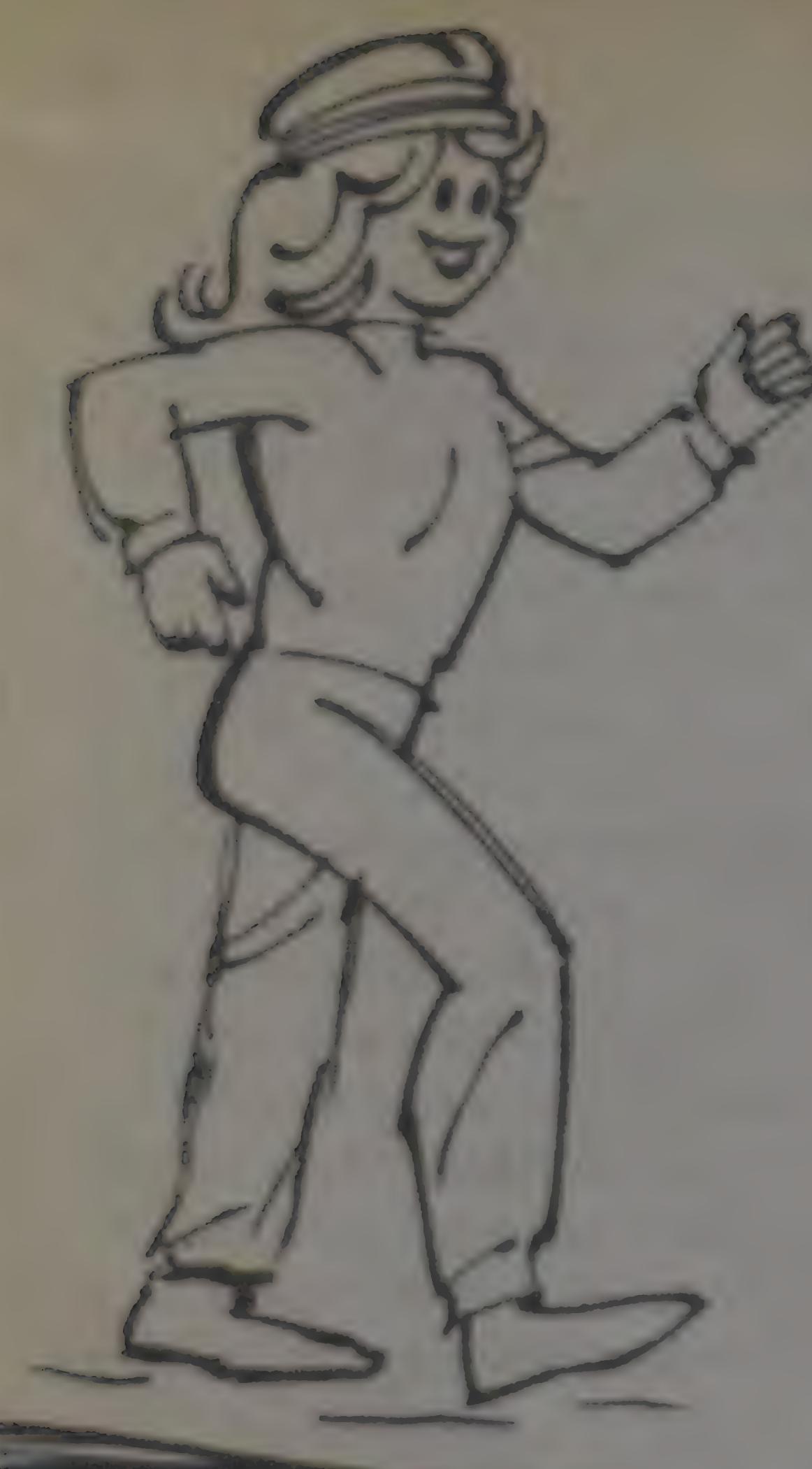
Seniors

Walking is good for people of any age

Marian Van Til, based on a report in *The Johns Hopkins Medical Newsletter: Health After 50*

Medical experts agree that walking regularly can add years to your life as well as make you feel better during those years. Walking delivers only a quarter of the jolt to your joints and muscles that running or other high-impact aerobic exercise does, says *The Johns Hopkins Medical Letter: Health After 50*. Not only that, walking is one form of exercise that doesn't cost anything — except the price of a good pair of shoes.

Don't underestimate the importance of those shoes, says the newsletter. Though walking is a "gentle" activity it still exerts a force about 50 percent greater than your body weight on the 28 bones in each of your



Good shoes are required

feet, bones which are "laced together with layers of ligaments, tendons and muscles."

What to look for in walking shoes

So what kind of shoes should you have? Well, they should fit snugly (like a glove) at the heel and instep, conform to the shape of your foot and be

roomy in the toes.

More specifically, you should consider the following:

- * *Lightweight shoes are best.* A reduction of a few ounces can greatly decrease the amount of weight your legs have to lift (a consideration even if you walk short distances).

- * *Heel cushioning is important.* Your heels have to withstand the greatest impact. (Interestingly, women land with greater force on their heels than men do.)

The shoe's heel should be broad enough to provide stable support, have several layers of cushioning to absorb impact, and should be three-quarters of an inch higher than the sole. (Some experts believe that the heel should be lower than the rest of the foot to aid in its natural rocking-motion. This may not be appropriate for older people, however, since tendons and calf muscles may be tight and a lower heel would uncomfortably stretch them.)

- * *'Heel-counters' keep your heels from rotating too much.* They firmly cup your heel in your shoe. Each heel naturally rotates during walking to absorb shock. But if that action is excessive it can put strain on your whole foot, ankle, knee and even hip. Good advanced-design walking shoes have external heel counters as well as inner ones. They keep the shoes from losing effectiveness as they get broken in.

- * *Adequate inside padding cushions the whole foot.* The padding should be resilient (slightly spongy). Better walking shoes usually have an inner *orthotic*, a correcting pad which gives firm support underneath your foot.

- * *Look for 'box-toed' not pointed-toed shoes.* That gives you adequate toe room. Box toes are also stiff (reinforced), so they keep their shape. Skimpy toe room can cause calluses, corns and even joint pain.

- * *Outer soles should be soft, durable, and have some bounce.* The "bounce" aids in your natural heel-to-toe foot movement. However, the soles of walking shoes should not be as flexible as those of running or tennis shoes.

- * *Upper construction should be leather or leather and*



small talk

Alice Los

'Listen to me with your eyes'

need of many others.

A priceless skill

To listen well, with eyes as well as ears, is a priceless skill which ought to be mastered by everyone, and certainly by those who strive to be like Jesus. And while these latter men and women will sit at his feet, listening, they will be groomed to become his eyes and ears on this earth. They will learn to identify cries for help and to pick out the voices that are trailing off without being heard.

Often these voices will be of those who sit with the listeners at their own table or the same assembly line. And the listeners will lend them their eyes and ears. They will even listen between the lines and know when it's time to speak. And when they grow tired, their own needs are met by their Teacher who hears their every sigh. (In turn, he may tune the ears of other skilled listeners to hear them.)

I'm afraid I'm not a very good listener myself. And while I'm not given to New Year's resolutions, I have decided to learn to do better in 1993. I pray I may be a good student.

Alice Los lives in Inkerman, Ont.

fabric. Leather only is good as long as it's not too soft to maintain its shape. A leather-fabric combination will make the shoes lighter and may allow your feet to "breathe" better. However, make sure that the seams where the leather and fabric come together are not rough; if they are they may cause blisters.

Hints for shopping for shoes

- * Buy shoes in the afternoon. Feet tend to swell during the day and they are largest in the afternoon.

- * Have your feet measured every time you buy shoes. With age, your forefeet will spread and your feet will get flatter.

- * Your longest toe should be at least a half-inch from the front of the shoe.

- * Always try on both shoes, and walk around the store in them.

- * Wear the kind of socks you intend to wear when you do your walking in your new shoes.

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Meditation/Books

Will there be justice in the promised land?

Justice and the Intifada: Palestinians and Israelis Speak Out, ed. Kathy Berger, David Neuhaus and Ghassan Ruber, New York: Friendship House and Geneva: WCC Publications, 1991. ISBN 0-377-00237-2. Softcover, 160 pp., \$19.95. Reviewed by Robert Vander-Vennen.

Once in a while we hear the phrase "occupied territories" used in reference to the land where Jesus walked. We know what it means, but it doesn't really move us.

Yet for Palestinians living there, that phrase is a daily reality. In 1987 they invented the *intifada*, the uprising, to protest to the world the abomination they feel as they live under Israeli rule. Their goal is freedom, independence and dignity.

We wouldn't feel so removed and distant from the people who live in the Holy Land today if we could go there and listen to people on all sides tell us — in words we can understand — what is going on. Most of us cannot, of course, but now we have the next best thing: a book in which we hear the people speak.

Three people — an Israeli, an Arab and a Canadian who has lived in Israel many years — recently interviewed people from across the land: leaders and ordinary citizens, Jews and Palestinians. The interviewers wanted to search out how the *intifada* has helped clarify the meaning of justice in that troubled land.

What did they find?

The *intifada* has hurt

everybody, including both Jews and Palestinians. But it has dramatically shown everyone that things cannot stay as they are, as they have been for some decades. For example, Israeli

Father Makhlouf, an Arab Greek Orthodox priest, explains it this way: "Jesus said, 'If these children fall silent, then the stones themselves will shout out.' Now God is making the stones speak. God is a God of peace and justice."

"What is justice?" asked the interviewers. They heard lots of different answers. One said, "There is no objective definition of justice, only justice for me and my grandchildren." Another said that views have changed from thinking that justice could follow peace, but now it seems that there can only be peace if first there is justice.

The central issue is land. Israelis say the land is theirs because God gave it to Abraham. Palestinians say it is theirs because they have lived there for many generations. More and more Israelis and Palestinians now want a two-state solution, with a nation for each on different parts of the land. Some Muslim Palestinians want a Muslim state where God is worshipped, saying that a secular state will not be a peaceful state.

citizen soldiers have had their eyes opened to the awful ways their people treat the Palestinians.

Palestinians say that Israel has tried to create all kinds of bothersome and nerve-wracking forms of bureaucratic dependence among their people. They have been dehumanized in their own land, they say. They complain that Palestinian homes are being destroyed while new homes are built for thousands of recent Russian Jewish immigrants.

A key manifestation of the *intifada* is the throwing of stones by Palestinian children.

The *intifada* has caused a great advance in the status of women, especially among Palestinians. They have simply needed to take on responsibility. A Jewish woman said, "All the themes the *intifada* raises are feminist themes: self-determination, justice, freedom and equality."

Pray for peace

The book sparkles with insights. It helps us understand and feel what is going on. Sometimes you get the feeling that people are talking past each other. Life in the Bible lands is very tense today. Something has to happen. In Israel you can feel the religious nature of the issues as nowhere else in the world. As the Bible says, "Pray for the peace of Jerusalem."

JUSTICE
INTIFADAPALESTINIANS AND
ISRAELIS SPEAK OUT

Kathy Berger
David Neuhaus
Ghassan Ruber

Friends
of God

Wayne
Brouwer

Regret

"At the end of your life you will groan..." (Prov. 5: 11).

Recently a Jewish rabbi told a tragic story of regret. He was officiating at the funeral of a woman in his synagogue. During the service, her husband constantly shook his head back and forth and chanted in a low and mournful sob, "I love her! I love her! I love her!"

Too late

After the burial the man refused to leave the grave site. People tried to take his arm and return him to his car, but he shrugged off their attempts. Finally the rabbi himself gave it a try. He said, "It's time to go now, Fred. You can take your memories with you."

Then it came out; Fred shook his head again and blurted, "You don't understand! I loved her so much, but I never let her know it!"

Too little

Regrets attack us in a thousand little ways. Ann Landers got a letter from a fellow in his mid-20's. He wrote: "When I was a boy my mother was going to read me a story, but she had to wax the bathroom floor and there wasn't time. When I was in school, my grandparents said they were going to come over for Christmas, but they were too busy with their retirement travels and they never made it. When I was in Grade 5, I asked my father to listen to me read my essay on 'What I Want to be When I Grow Up,' but he had brought work home from the office and we never got around to it. When I grew up and left home to be married, I wanted to sit down with Mom and Dad and tell them that I love them and that I'd miss them, but the photographer came, and the pictures had to be taken, and the busyness swept us away before I had a chance."

Too unknown

Regrets are the curses we breathe when we find out the cost of the choices we've made in life. Robert Frost put it well in his famous poem, *The Road Not Taken*. He remembered something that happened to him at the age of 38. He was a school teacher then, married with four children. But a little voice inside called him to poetry, and there he stood at the fork of the road in life. Should he go the route that was well-worn, and keep the safety and security of his job? Or should he veer down the path that was more perilous but more true to his inner nature?

In his poem we see him looking back at that fateful moment:

*I shall be telling this with a sigh,
Somewhere ages and ages hence,
Two roads diverged in a wood and I —
I took the one less travelled by,
And that has made all the difference.*

Why the sigh? Because who knows what might have happened had he chosen the other path.

Wisdom is a funny thing. Much of the time it brings great joy, as Solomon notes throughout his *Proverbs*. But sometimes, he says, it sneaks in with a sigh of regret.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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Advice/News



Peter and Marja are



Dear P & M:

I would like your view on cosmetic surgery — namely, a facelift. I am 56 years old. I struggle with the money part of it, though I can afford the surgery without shortchanging the causes we normally support. I'm still left with feelings of guilt as I think of better ways that money could be used (helping the poor, etc.). I have been for a consultation with a cosmetic surgeon and the price would be roughly \$3,000. I'm constantly fluctuating between doing it and not doing it. Please comment.

Dear Facelift:

We will not criticize you or judge you for considering cosmetic surgery. All of us want to look good. Many if not all of our readers love to be told that they look younger than their age. Our clothing choices and hairstyles, as well as our attempts at staying fit, reflect a desire to feel healthy and look attractive. After all, the Bible calls our bodies temples and temples should be well looked after.

It also strikes us that no one seems to have a problem with internal surgery that gives bounce to our steps. It is conceivable to us that external surgery could also give a person an increased measure of confidence and zest.

Your guilty feelings about the cost of this surgery are understandable. (\$3,000 is a lot of money.) But no one should judge you. Many people easily spend an extra \$3,000 on a slightly fancier car, a more exotic holiday or a renovating facelift for their homes. When it comes to expenditures, which one of us would dare to throw the first stone? We appreciate your concern for charitable causes and we detect a generous soul. Looking after yourself is not in conflict with looking after others.

Putting the matter of money aside, we would nevertheless encourage you to examine your motives. Do you know why you want a facelift? Is it due to an obvious birth defect that you've always wanted to correct? Are you picking up negative signals from your husband or family members? Has our youth-oriented culture convinced you that aging is the enemy? Let's not under-estimate the subtle but persuasive power of talk shows like Geraldo, Oprah Winfrey and Donahue where cosmetic surgeries such as facelifts and liposuction are frequently discussed and even demonstrated. And let's especially not overlook the constant bombardment of television commercials which perpetually parade the young and the beautiful before us.

As you closely examine your motives you may discover that you are having trouble accepting yourself or accepting the fact that you are 56. There's a lot to be said for aging gracefully.

In the book of Proverbs we are told that "grey hair is the splendour of the old," even "a crown of splendour." This may be bad news for the hair-dyeing industry, but it's reassuring news for those of us who are unduly alarmed by the grey hairs and laugh lines we discover more frequently. These two proverbs affirm the comment that an older friend made to us some years back. Laughing, she pointed to her face and said something that many others have also said of themselves: "I'm proud of my wrinkles because I earned every one!"

The final word should be God's Word. We've already seen that it considers the signs of aging to be glorious and beautiful. But it goes an important step further when it defines true beauty. Listen to what the Apostle Peter wrote:

Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewellery and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight (1 Peter 3:3-4).

We don't interpret this text to mean that you cannot dress up and improve your physical appearance. We do interpret it to mean that God is more interested in our hearts than our exteriors. This realization reduces the pressure our society puts on young and old alike to fit a certain physical mold.

Also, give some thought to the question of natural care versus artificial or surgical intervention. Even minor surgery always includes some risk. Be sure to discuss this with your doctor and do some research at the library so that you can make a fully informed decision.

Input from family and friends is also valuable. If you are married, your husband's opinion is especially important. Pray about this decision. After all, you want to have a sense of peace whichever way you ultimately decide to go. Our rule of thumb is this: if you're still not certain after a time of discussion and prayer, don't proceed. If you are sure, go ahead.

Write to: P & M
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St. Catharines, ON L2W 1A1

Peter and Marja Sloboda are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lasken, Tom Zeeb, Marcus Van Til and Bert Witvoet.

One-to-one prison ministry shifts to Colson's organization

Bert Witvoet

ST. CATHARINES, Ont. — The prison ministry known as M2/W2 has joined forces with Prison Fellowship of Canada as of January 1993. The M2/W2 program will continue as before but will be known as the "One-to-One Program" of Prison Fellowship.

The move was necessary because M2/W2 lacked administrative strength to support its coordinators, says an M2/W2 news release.

M2/W2's only full-time director, Ada Collison, had no one else to discuss problems with and to report to, adds Jan Stanley, executive director of Prison Fellowship Canada (PFC). Collison has now joined four other full-time PFC staff as she continues to direct the work of the one-to-one ministry to prisoners.

According to Stanley it was a natural move. PFC has for some time been interested in a one-to-one approach to prisoners in addition to many other communal programs it already provides. "But we did not want to duplicate efforts by M2/W2," he adds.

Other programs offered by PFC include the training of volunteers to go into a prison

chapel and befriend prisoners after a worship service, teaching literacy to illiterate prisoners, holding Bible seminars and sponsoring a pen-pal program in which outside Christians correspond with prisoners.

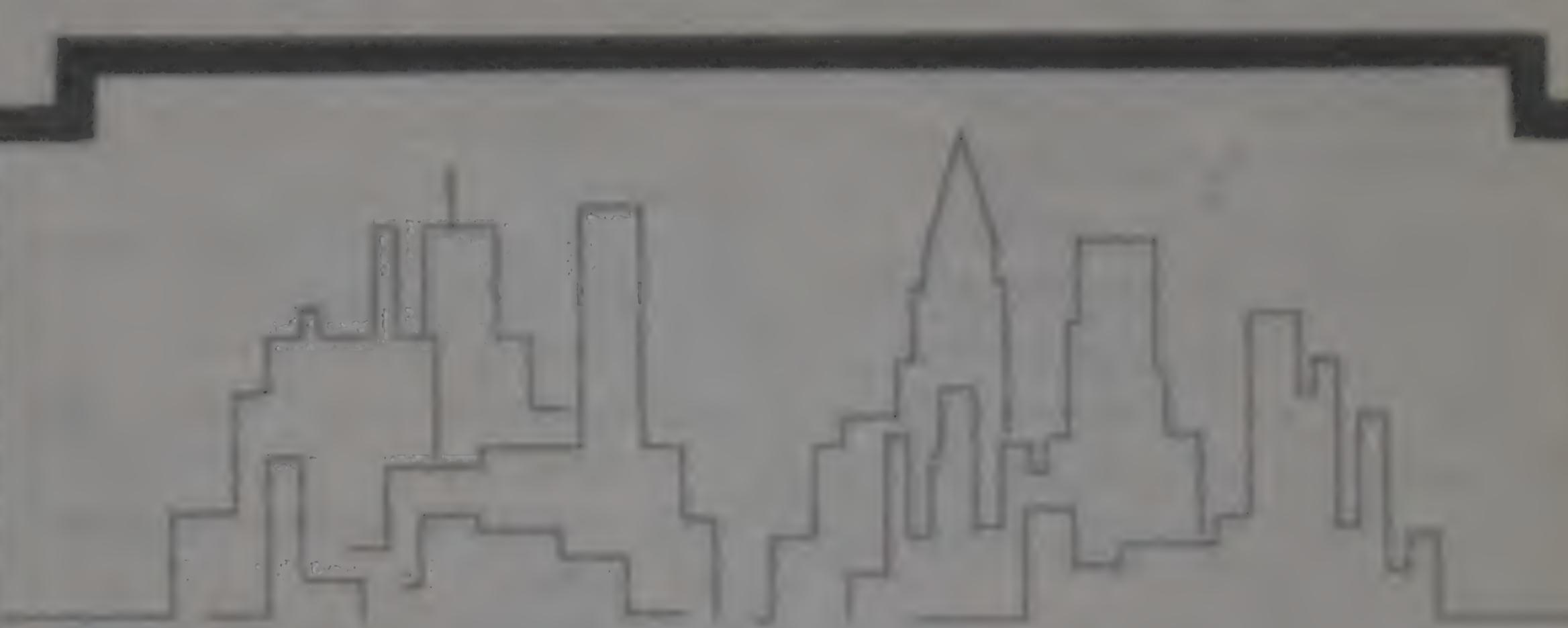
In the past year, PFC held over 2,000 meetings in prisons and made contact with about 17,000 prisoners.

PFC is also involved in a prisoner release program. According to Stanley, 80 percent of those released through PFC have not returned to crime.

Prison Fellowship Canada is part of Prison Fellowship International, an organization started in 1976 by former Richard Nixon henchman turned Christian Chuck Colson. It is now represented in 48 charter-member countries.

Stanley points out that the young offender ministry is growing in Canada. "If we can save young persons from a life of crime, we have done a wonderful job," he says.

PFC would like to address prison conditions and other justice issues, but its main focus is on education of prisoners — the teaching of literacy and the teaching of the Bible, says Stanley.



Serving Christ in the Nineties MOVING INTO MINISTRY

March 5-7, 1993

Location: Salvation Army Conference Centre, Jackson's Point, ON, on the southern shore of Lake Simcoe

Cost: \$140 per person for the full package, \$60 for meals and conference only.

Dates: Friday, Mar. 5, 7 pm till Sunday, Mar. 7, after lunch

Purpose: To equip Christians to minister in changing cultural contexts

Speakers: Derk Pierik, Paul Marshall, Aileen Van Ginkel
Panel Members: Jake Binnema, Judy Cook, Bill van Geest, Corrie Bootsma, Ray Eijersma, Syd Hielema, Gerald Vanderveerde

Sunday Worship: George Vanderveerde

For a brochure, or more information: Phone Aileen Van Ginkel (416) 825-3578

Classifieds

Classified Rates	Thank You	Obituaries	For Sale	Teachers
<p>Births \$25.00 Marriages & Engagements \$40.00 Anniversaries \$45.00 2-column anniversaries \$90.00 Obituaries \$45.00 Notes of thanks \$35.00 Birthdays \$40.00 All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive ATTENTION! a) Christian Courier reserves the right to print classifieds using our usual format. b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion. c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original. d) Christian Courier will not be responsible for any errors due to handwritten or phoned-in advertisements. e) The rate shown above for classifieds covers any length up to six column inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.). NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address. Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p>GUILLAUME: I would just like to say: "Thank you very much" for all your good wishes, cards, flowers and other attention for my 90th birthday, at the open house on Jan. 16, 1993, and also by mail from out-of-town friends and acquaintances. It was great to see and hear from so many of you. Sincerely yours, Maria Guillaume, Holland Christian Homes, Brampton, Ont.</p>	<p>"For by grace have you been saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8). On Thursday, Jan. 7, 1993, the Lord suddenly took home,</p> <p>MARIE STAD a dear member of our Monday-night Bible study group. We wish to express our deepest sympathy to Bill Stad and family. Bill & Evelyn Jaarena John & Ann Karsten Peter & Betty Liewen Tina Ruiter Albert & Marie Seinen Mina Seinen Wilma Van Bameveld John & Reta Veenstra Gerry & Alice Verbeek Marie Wassink</p>	<p>Beautiful 14' x 70' furnished mobile home on irrigated landscaped lot, 2 bdmns, 2 baths, island kitchen, 2/2 screened porch, carport, shed, adult park in Central Florida. \$28,000. Call (519) 456-3970, or direct to owner (813) 635-3086</p>	<p>Drayton, Ont.: Calvin Chr. School invites candidates to apply for a possible opening in Grade 5 for the 1993/94 school year. The ability to teach French will be regarded as an asset. CCS is a well-established, growing school, in a pollution-free, rural setting. We anticipate a student enrollment of about 230 students and a faculty of 11 teachers for next year. As a very supportive, active community, we offer a program that includes a challenging curriculum, a library, special education, a gymnasium, single-grade classrooms, and extensive extra-curricular activities. If you would like to become part of a vibrant team with a mix of young and young-at-heart colleagues who are committed to provide high quality Christian education, please forward your resume to:</p> <p>Mr. A.J. Vanderstoel, Principal Calvin Christian School Box 141, Drayton, ON N0G 1P0 Phone: (519) 638-2935 Fax: (519) 638-2905</p>
	<p>Obituaries</p> <p>On Jan. 14, 1993, the Lord took home our dear grandson and nephew,</p> <p>BERNIE RALPH JOHN SLUMP at the age of 19. Son of Bernie and Mary Slump of Flamborough. May the Lord comfort his family. He is sadly missed by his grandparents Ralph and Audrey Slump, Burlington. Uncles and aunts: Wilma & Peter Balhuzen — Woodville Sandra & Dick Koning — Caledonia Gerda & Heinz Lycklama a Nijeholt — Northridge, Calif. "See, I have engraved you in the palms of my hands" (Is. 49:16a)</p>	<p>Personal</p> <p>Christian lady in her sixties would like to correspond with and/or meet a Christian gentleman, 65-75 years old. Please reply to: File #2601 c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p>Help Wanted</p> <p>Experienced all-round carpenter, to help take over small building construction Co., complete with shop and equipment, in Eastern Ontario. Specializing in custom homes, renovations, and some commercial construction. Profit sharing or partnership will be considered. If interested please reply to File #2602, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p>Breslau, Ont.: Woodland Chr. High School invites applications for teacher openings, especially in the following areas: mathematics, science, geography, French, music, choir. Please address applications and inquiries to:</p> <p>Gary VanArragon, Principal Woodland Chr. High School R.R. #1, Breslau, ON N0B 1M0 Phone: (519) 648-2114 Fax: (519) 648-3402</p>
	<p>Hoomsezaag, Brampton, Ont. "Safe in the arms of Jesus." On Jan. 21, 1993, the Lord took home our beloved Husband, Father, grandfather, and great-grandfather,</p> <p>JAN (JOHN) SNYDER at the age of 88 years. Beloved husband of Minke Snyder (nee Stoker) for 56 years. Dear father of: Ab (Eddy) & Nelly De Vries — Oakville, Ont. Keith & Femmy Snyder — Brooks, Alta. Bob & Marlene Snyder — Bussano, Alta. Beloved Opa of five grandchildren and four great-grandchildren. Correspondence address: Ab De Vries, 266 Weldon Ave., Oakville, ON L6K 2J1</p>		<p>Burnaby, B.C.: John Knox Chr. School has openings for the position of a Grade 5/music teacher and also an opening for a Grade 1/2 position for the 1993/94 school year. Interested applicants send resume to:</p> <p>S. VanderWoud, Vice-Principal 8260 13th Ave., Burnaby, BC V3N 2G5 Phone: (604) 522-1410</p>	<p>Smithers, B.C.: Bulkley Valley Chr. School (K-12, 300 students on 2 campuses) has, for Sept. 1993, a full-time position in French 4-12. Please address inquiries/resumes to:</p> <p>Mr. Evert Vroon, Principal c/o B.V. Christian School P.O. Box 3635, Smithers, BC V0J 2N0</p>
	<p>Thank You</p> <p>BOOTSMA: We were overwhelmed by the love and support that you showed to us during the recent illness and death of my husband Wilfred (Wiebe) Bootsma, on Jan. 10, 1993. Thank you for the many cards, phone calls, visits and all the many prayers that lifted us up before the Lord and carried us through those difficult days. We praise and thank the Lord for such a caring community of saints which we may be a part of. Mrs. Teresa (Tetje) Bootsma and families</p>	<p>Personal</p> <p>RETIRING? Come to Dresden, Ont., a centrally-located small town, where houses cost less and a small Chr. Ref. Church will welcome you. For information contact:</p> <p>E. Hooyer R.R. #6 Dresden, ON N0P 1M0 Phone: (519) 683-2053</p>	<p>For Rent</p> <p>BERGENTHEIM TE HUUR VOOR VAKANTIE: Moderne gemeubileerde woning (modern furnished home) — per week of per maand — in Bergentheim, Overijssel (ongeveer 12 km van Ommen). Voor volledige informatie bel of schrijf naar: J. Snijders, Box 811, Brooks, AB T1R 1B7. Tel. (403) 362-4052 of (403) 362-2653.</p>	<p>London, Ont.: London District Chr. Secondary School invites applications for a possible French position for the 1993/94 school year. Please send your letter of application and resume to:</p> <p>Mr. H. Kooy, Principal LDCSS, 24 Braeside Ave., London, ON N5W 1V3 Phone: (519) 455-4360</p>
				<p>Vernon, B.C., Okanagan North — The Vernon Chr. School is an inter-denominational school providing education to 162 students in Kindergarten to Grade 12. Due to anticipated growth, there are possible openings in primary and intermediate grades. Please direct any inquiries to:</p> <p>Elo Vandergrift, Principal R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345</p>

Help Wanted**THE SOCIETY FOR CHRISTIAN EDUCATION
IN****SOUTHERN ALBERTA**

Phone: (403) 328-4783

Fax: (403) 328-4082

— Operating —

Immanuel Christian School Taber Christian School
Enrolment 730 students

Invites applications for the position of

BUSINESS ADMINISTRATOR

due to the retirement of our present Administrator

after twenty-three (23) years of service.

The person we are looking for will be responsible for all the non-academic operations of our Society, such as:

- The accounting office, payroll, budgets, financial statements, accounts receivable, accounts payable, etc.
- Supervise a fleet of fourteen (14) school buses.
- Supervise the maintenance and janitorial program.
- Ordering of supplies.

This person will report directly to the Society Board. He/She must have the ability to share ideas and work with the educational administrators, as we view our administrative group as a team. The successful applicant should have a good understanding of Christian Education from a Reformed perspective. A full-time administrative assistant is already in place.

** Salary commensurate with training and experience **

PLEASE SEND APPLICATION AND RESUME TO:

Society for Christian Education in Southern Alberta
ATTENTION: M.D. Visser, Business Administrator
802-6th Avenue North
Lethbridge, AB T1H 0S1

Teachers**MISSISSAUGA, ONTARIO
JOHN KNOX CHRISTIAN SCHOOL**

An interdenominational, Christian elementary school, with 235 students, 17 full- and part-time staff, located on Lake Ontario, immediately west of Toronto, requires **two full-time teachers** commencing **September 1993** as a result of the retirement of two current staff members for maternity reasons:

**1 KINDERGARTEN TEACHER,
2 days JK., 3 days SK.
1 VICE-PRINCIPAL / TEACHER—
(possibly primary)**

If you are interested in applying, please forward your letter of application and curriculum vitae to:

**Mrs. Lorna Keith, Principal
John Knox Christian School
P.O. Box 54, Clarkson P.O.
Mississauga, ON L5J 3X9**

Teachers

Smithville Covenant Christian School will have an opening for

Principal

starting the 1993/94 school year. This position consists of 45% administrative time and 55% teaching time.

Smithville is a small community located in the Niagara Peninsula. Next door to Covenant Christian School is a Christian high school. Smithville is a 35-minute drive away from Redeemer College, Ancaster.

Covenant Christian School is currently in its fifth year of operation. Our program consists of Kindergarten to Grade 8 in new facilities, including a recent addition of a gymnasium, Kindergarten, library and music room.

At present we have 161 students with a staff of 4 full-time and 6 part-time teachers.

If you are interested in this position please direct inquiries to:

Chairman of the Board
Covenant Christian School
6470 Reg. Rd. #14
Smithville, ON L0R 2A0

(phone inquiries: Nancy Vandenberg, (416) 957-7557)

Timothy Christian School
has a definite

Principal

opening for the 1993-94 school year.

Our school of 130 students and nine staff was established in 1958 and is situated in a northwest suburb of Metropolitan Toronto known as Rexdale. If you are interested in leading a dedicated staff and being supported by a committed Christian school community, we invite you to apply for this position. We look forward to assisting you to use your talents and gifts in our school to help prepare God's children for service in His kingdom. Please send resumes or direct enquiries to:

William Groot (416-743-2554 — evenings)

Principal Search Committee
Timothy Christian School
28 Elmhurst Drive
Rexdale ON M9W 2J5

BURSARY

The Board of the Canadian Federation of Christian Reformed Women invites young women (aged 16-25) who are members of the Christian Reformed Church in Canada, and who are planning to volunteer in C.R.C. mission projects, to apply for a bursary of \$500.00 (or part thereof).

Application forms can be obtained from the office of the

C.F. of C.R. Women,
P.O. Box 335, Grimsby, ON
L3M 4H8.

Submissions should be received before March 15, 1993.

Miscellaneous**1993 MISSION OPPORTUNITIES**

Mission orientation, training, and service programs for applicants of all ages.

TEENAGERS

MEXICO "START," JULY 1-21
Mission orientation and church building projects for all who have completed two or more years of high school.

COLLEGE STUDENTS and OTHER ADULTS, including MARRIED COUPLES and FAMILIES

MEXICO "ADVANCE" Work Crews, Dates: Feb. 27 to March 9; or begin June 19 or July 1 (for 10, 15, 21, 25, or 36 days). Construction, maintenance, and/or food service. Retirees Welcome!

MEXICO "STS." 26th Season June 21 to August 18: 8½ weeks of missionary training (academic and practical) for college students, others.

MIDDLE EAST TRAINING SESSION

June 7 to July 19 in Egypt and Turkey. Orientation to Christian service in Muslim context.

TRAINING AND SERVICE CORPS

12, 24, or 30 months beginning January, June, or September. Training and assignment in Latin America, Middle East, or elsewhere for college graduates and others in teams of two.

Indicate program(s) of choice and request details from

I.D.E.A. MINISTRIES

Dr. Dick L. Van Halsma, President
4595 Broadmoor Ave., Suite 237
Grand Rapids MI 49512-5365
Tel. 616-698-8393, Fax 698-3080

**Miscellaneous**

Teachers

Teachers

Teachers

Teachers

Miscellaneous

EDMONTON SOCIETY FOR CHRISTIAN EDUCATION BUSINESS MANAGER

(May 1, 1993)

The Society operates four schools, with a student population of 1,000, in three Elementary - Junior High Schools and one Senior High School, on a budget of approximately \$4 million. Our present business manager is retiring and we are seeking a person to fill this position; ideally, this person will possess an appropriate Accounting or Business degree (or equivalent combination of education and experience) and have a thorough understanding of Christian education from a Reformed perspective.

The person selected will be one

- who is a self-starter with good organizational talent,
- who possesses excellent interpersonal skills, oral and written communication ability,
- who is an experienced administrator with budgeting and financial planning skills, and knowledge of computer technology in the financial area,
- who is able to give motivational leadership to a small clerical group, as well as to the wider sphere of volunteer activity, especially in the fund-raising area.

If this position attracts you, please send letter of inquiry and resumé to:

Dr. Wilco Vanden Born, Board chairperson
5711-139 Avenue, NW
Edmonton, Alberta, Canada
T5A 1E8

before February 16, 1993.

The Woodstock Dutch Theatre Group
presents
"Kontakt Met Kootje"

een vrolijk spel in drie bedrijven
door
Hans Van Wijngaarden



Friday, March 12, 1993

and

Saturday, March 13, 1993

8:00 p.m.

Woodstock Collegiate Institute Auditorium - 35 Riddell St., Woodstock.
Admission: \$6.00 in advance (up to March 4) \$8.00 at the door

Net proceeds to London Children's Hospital
Coffee & Door Prizes in Intermission

For Tickets, send your cheque and a stamped self-addressed envelope to:

Bill Hesselink R.R. #3 Woodstock, ON (519) 539-2134	Adrian Rodenburg R.R. #4 Thamesford, ON (519) 283-6285	Jasper Vanderbas R.R. #3 Woodstock, ON (519) 462-2866
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Also playing at "Clinton Klompenfeest" on May 15, 1993.

The Rimbey Christian School Rimbey, Alberta

situated in Central Alberta has the following possible openings:

1. **Teaching principal:**
50% teaching/50% administration
2. **Lower elementary teacher**

The Rimbey Chr. School is an interdenominational school of 125 students, K-9. All interested applicants should send their resumé to:

Rimbey Chr. School
Attention: Brian Wheale
Box 90
Rimbey, AB T0C 2J0
Phone: (403) 843-3904 (school)
(403) 843-6010 (home)

ASSISTANT CONTROLLER

Large wholesale nursery in the Hamilton, Ont., area will have an opening for an assistant controller on or before April 1, 1993, who will be capable of assuming full controllership within a year.

We are looking for a C.M.A. or C.G.A. with at least seven years experience in accounting, financial reporting and control, office management, credit and collections.

Applicant must be fully familiar with computerized systems, and knowledge of the nursery industry will be helpful. If interested in this position, please forward your application, including a detailed resumé, to:

File #2603
c/o Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

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For Sale

Help Wanted

Events

Real Estate

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6012 Ada Blvd.

Edmonton, AB

T5W 4N9

(403) 471-1814

Sid Vandermeulen

Contact us first when you think
of moving to Edmonton and
district.
Het vertrouwde adres.

EASTER PROGRAMS

The Canadian Federation of Christian Reformed Women has published the following new Easter Programs:

"K HEB GELOOFD EN DAAROM ZING IK"

(by Alice Los)

"LOVE, MEASURED IN SACRIFICE"

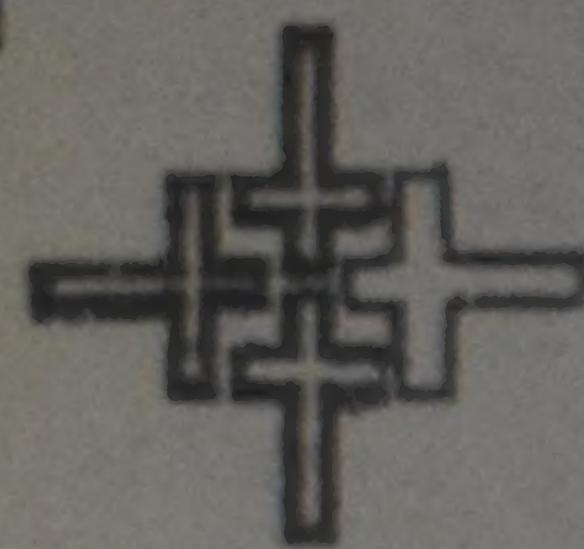
(by Ineke Parlevliet)

Price: 50 cents per copy (minimum order 10 copies)
plus \$3.50 for postage and handling.

Send order to:

CANADIAN FEDERATION OF CHRISTIAN REFORMED WOMEN
P.O. Box 335, Grimsby, ON L3M 4H8
Enclose cheque with order, please.

Events/Classifieds



Edmonton Christian Schools

EMPLOYMENT OPPORTUNITIES

Teachers:

Applications are invited from interested individuals for teaching positions with the Edmonton Christian Schools. The Edmonton Christian School system is a progressive school system operating three elementary junior high schools and one senior high school. Applications are being accepted for all positions. The Edmonton Christian Schools provide a good salary and benefit package with ample opportunity for professional development, growth and advancement. Openings are anticipated in elementary, junior high and high school.

Send applications to:

Ms. Tena Siebenga

East Edmonton Christian School

11515-36 Street

Edmonton, AB T5W 2A9

Phone: (403) 479-4171, Fax: (403) 478-1728

Teachers

Church

For Sale

Church News

Christian Reformed Church

Available for call

The Council of the Meadowvale Community CRC of Mississauga, Ont., heartily recommends their interim pastor, Rev. Ron Fisher, for call. Pastor Ron's preaching and pastoral care are being used by the Spirit to bring healing and wholeness to members of our congregation. Contact him at: 6406 Longspur Road, Mississauga, ON L5N 6E3, phone: (416) 824-2889 or (416) 826-5722 or call Dick Vander-Vecht, clerk: (416) 877-1661.

The Bible and Islam

by Rev. Bassam Madany

\$4.95 Canada / \$3.95 U.S.

How to relate the gospel relevantly to the Muslim heart and mind.

Write: The Back to God Hour

P.O. Box 5070

Burlington, ON L7R 3Y8

FOR SALE

Due to the fact that our office has switched to desk top publishing, several pieces of equipment have become surplus to our needs. For years they faithfully assisted us in producing Calvinist Contact and we've sort of become attached to them. But we will let them go for the best price, on a first-come first-serve basis. They are:

One Compugraphic Compuwriter IV: in excellent condition. The following fonts are included:

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Carmine Tango
English Times
Muskeeter
Tiffany

Avant Garde
Basilica
Congress
Oracle
Tiffany

Hebrastyle
Engravure
Revue
Goudy
Helios

Two Kodak S II Phototypesetting Processors.
One of them is as good as new!

Interested? Then, please hurry! Contact:

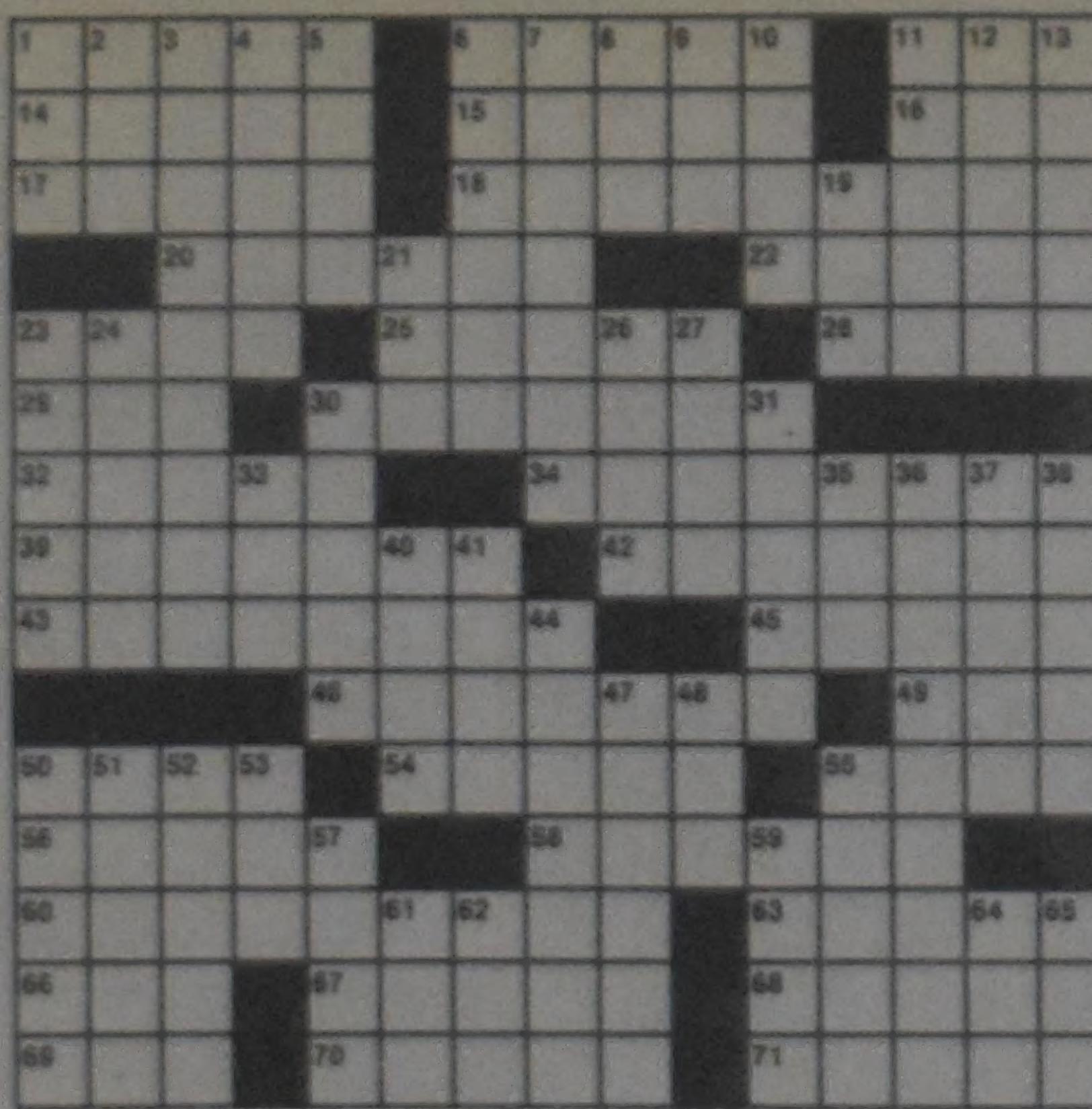
Stan de Jong
Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

This week's puzzle

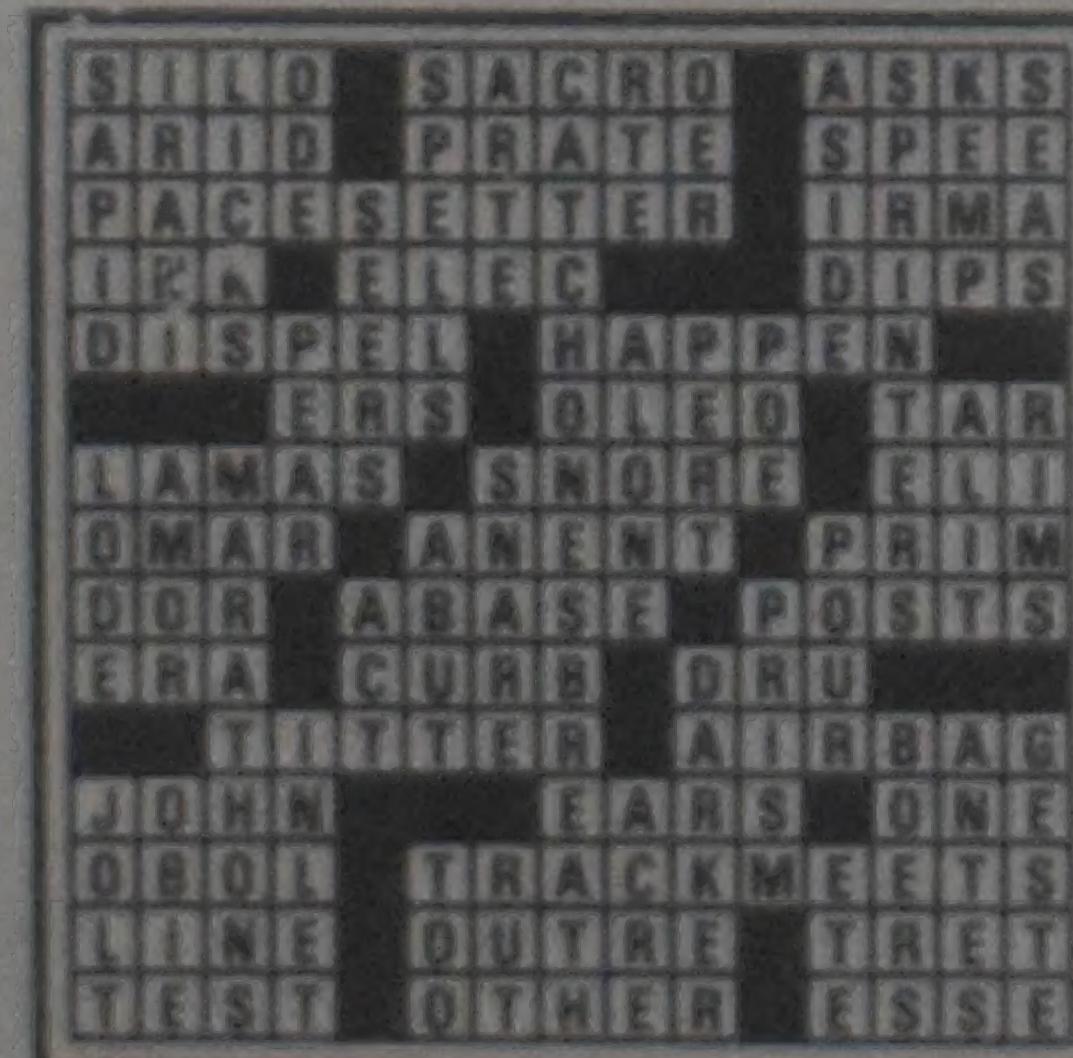
by William Canine

ACROSS
1 Passage
6 Lillian and Philip
11 Phaeton
14 Onward to
15 Surpass
16 Long time
17 NY pro
18 Christie play.
"The —"
20 Iberian capital
22 Imp
23 Pull up
25 Birdlike
26 Say it isn't so
29 Building wing
30 The "Clemont"
32 Outlander
34 Point of —
39 Pays
42 Party offering
43 More furtive
45 Likeness
46 Shoulder
ornament
49 Young fellow
50 Unites
54 More guileful
55 Unwisely
56 Self-evident
truth
58 Honshu city
60 Warfarin
63 MGM name
66 One part in a
hundred: abor.
67 Game fish
68 Russian lake
69 Piggy
70 Authority
71 Thick with
marsh plants

DOWN
1 Sea bird
2 Hostel
3 Painter's work
4 Permitted
5 Lodge brothers
6 Take away
7 Cantabrigian
rival
8 Fort Worth
school letters
9 "— just my Bill"
(old song)
10 Rosebud



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Last week's puzzle

55 Vacuous
57 Witty sayings
59 OT prophet
61 Certain acct.
62 — sauce
64 — on
(incite)
65 Skate

Help Wanted

PRODUCTION FOREMAN REQUIRED

Experience in food packing/production would be an asset. Mechanically inclined. Able to perform hands on, multi-functions. Eager to learn more. Reply in confidence to:

P.O. Box 117, Grimsby, ON L3M 4G1

Calendar

Feb. 5 Organ/Trumpet recital by organist Christiaan Teeuwsen and trumpeter Stuart Laughton. At 8 p.m. Redeemer College Auditorium, Ancaster, Ont. For tickets, phone (416) 648-2131.

Feb. 6 Organ concert by Andre Knevel with audience participation, 8 p.m., Maranatha CRC, Bowmanville, Ont.

Feb. 12 Inauguration of Dr. Jitse van der Meer as professor of biology, 8 p.m., Redeemer College, Ancaster, Ont. Reception follows.

Feb. 13 "Valentine Dessert Social," featuring master story-teller Hugh Cook, with musical renditions by "Collegium Musicum" (dir. G. Hoekstra), 7:30 p.m., Jubilee Fellowship CRC, St. Catharines, Ont. Tickets \$5 at the door, or call (416) 562-7590.

Feb. 13-14 50th Anniversary celebrations of the Holland Marsh District Christian School. Feb. 13, 2 p.m., celebrative program. Feb. 14, 3 p.m., thanksgiving service. Both events at CRC, Holland Marsh, Ont.

Feb. 20 "The King's Guild Family Fair," from 10 a.m.-2 p.m., at The King's College, Edmonton. Alta. Bakers, craftspeople and other entrepreneurs will exhibit their wares. Lunch available. Call Grace (403) 474-7407 or Roely (403) 477-8564 for table rentals (\$10).

Feb. 26-27 "You're a good man, Charlie Brown," will be performed at 8 p.m. by students of London District Chr. Secondary School, London, Ont.

Feb. 28 A Redeemer College home-coming concert for the choir. Conductor: Christiaan Teeuwsen. At 8 p.m. Redeemer College, Ancaster, Ont. Freewill offering.

Mar. 5-6 "You're a good man, Charlie Brown," will be performed at 8 p.m. by students of London District Chr. Secondary School, London, Ont.

Mar. 5-7 Serving Christ in the Nineties conference "Moving into ministry," at Salvation Army Conference Centre, Jackson's Point, Ont. (on the southern shore of Lake Simcoe). Main speakers: Derk Pierik, Paul Marshall and Aileen Van Ginkel. For info. call (416) 825-3578.

Mar. 12-13 Woodstock Dutch Theatre Group presents "Kontakt met Kootje," a comedy in three acts, 8 p.m., W.C.1. auditorium, Woodstock, Ont. Tickets/info.: (519) 462-2866.

Apr. 1-3 "Nothing Sacred," a play by George F. Walker, directed by T. David VanBelle. At Redeemer College, Ancaster, Ont. (8 p.m.). Preview: Mar. 30 (8 p.m.). Matinee: Mar. 31 (12 noon). For info./tickets call (416) 648-2131.

Apr. 9 The "Listowel Concert Singers" and symphony orchestra present Handel's "Messiah." At 7:30 p.m. Trinity United Church, Listowel, Ont. For info. call (519) 291-3106 or 291-4356.

Apr. 9 "Kom Nu Met Zang," 9th annual Dutch song and organ evening. At 7 p.m. Redeemer College, Ancaster, Ont. Info.: (416) 648-6585.

Apr. 16-18 "Marriage Enrichment Weekend," sponsored by Salem. Leaders: Herman & Betty Vanderburg and Mike & Sharlene Abina. At Mount Carmel Centre, Niagara Falls, Ont. Info.: (416) 528-0353.

Apr. 24 Fortieth anniversary celebration dinner, 6 p.m. Calvin Christian School, Hamilton, Ont. Tickets \$20 p.p. (limited space). For info. call (416) 648-1639 or 670-4029.

News

Taskforce involvement brings a rich Gospel of grace

Robert Vander Vennen

TORONTO, Ont. — Maybe it's their theological belief in the Gospel of the Kingdom of God that leads the members of the Christian Reformed Church (CRC) to support the Lubicon band of Natives in their stand against clear-cut logging of their land, and to cry out at the injustice of the assassination of Moises Cisneros Rodriguez in Guatemala, and to plead with the Canadian government not to pass Bill C-86 in a form that will curb refugee settlement in Canada.

Or maybe it's the feeling of Dutch immigrants who know what it's like to have nothing.

In any case, the Council of Christian Reformed Churches in Canada (CCRCC) is a supporting member of three taskforces that express Christian concern for the welfare of needy people in Canada and other parts of the world. Those groups are the Inter-Church

Committee for Human Rights in Latin America (ICCHRLA), the Aboriginal Rights Coalition (ARC) and the Inter-Church Committee for Refugees (ICCR).

The CCRCC has spelled out principles to guide CRC participation in the ecumenical taskforces, drawn significantly from the denomination's *Contemporary Testimony*.

Human rights abuse in Latin America

In many Latin American nations there is unbelievable abuse of citizens by the powerful wealthy in government and police forces. It is common for citizens to be taken from their homes at night, hauled off to prison, tortured, and sometimes killed, their fate often unknown to their relatives.

Churches and human rights groups in these countries now quickly inform ICCHRLA, which pressures authorities

through telegrams and telexes to release the people — and often it works. Those governments don't want people in other nations to know of their secret ways of holding their people in submission.

The Christian Reformed Church is represented on the

member who represents the Anglican Church on the board.

Respect the rights of aboriginal people

The Aboriginal Rights Coalition, formerly called Project North, stands with the Native



C.C. FILES

New immigration rules require fingerprinting.

board of ICCHRLA by Rev. Simon Wolpert and by Co. Vanderlaan. Chair of the board is Elly Vandenberg, a CRC

people of Canada in their decades-long unequal struggles with federal and provincial governments. At issue are land claims, self-government, treaty rights, and simply being treated as people who should be respected and toward whom the governments should keep their word.

ARC members are now dealing with the intense pain felt by Natives when the churches operated boarding schools for children. It may be that because the CRC came to the Canadian scene when those schools were closing that it can play an honest broker's role in helping to heal these serious wounds. Lorraine Land represents the CRC on the ARC board and serves as its chair. Joanne Lips and Rev. Bert Slofstra were earlier CRC representatives on the board.

Canada as a haven for refugees

The task of serving as a bridge between oppressed people and the Canadian government may be most clear in the Interchurch Committee for Refugees. Many CRC churches have sponsored refugees in the past decade — its members know what it is to leave their country behind. But now more and more of the refugees they want to sponsor are being turned down by the Canadian government. And Bill C-86 would make it still harder for refugees to come to Canada.

So the CRC's representative, Rev. Arie Van Eek, is among

the ICCR board members who are pushing Immigration Minister Bernard Valcourt for more humane treatment of refugees. The Christian Reformed World Relief Committee, represented by Peter Zwart, is also a member of this task force.

The representatives on these three taskforces report and meet regularly with the CCRCC's Consultative Committee on Task Forces. This committee is a support group and sounding board, and it reports to the biennial meetings of the CCRCC.

Participation started in 1979

CRC participation in the taskforces began in 1979 when Van Eek suggested that the church look at involvement with some of them. Membership of the CRC in these task forces involves a nominal cost of \$2,000 to \$6,000 per year for each.

Being a member of the task

"Maybe it's their theological belief in the Gospel of the Kingdom of God."

forces fits with other CRC activities in Canada such as the Interchurch Relations Committee and the Committee for Contact with the Government. Van Eek points out that the CRC has long been a member, in both the United States and Canada, in the People for Sunday Association, formerly the Lord's Day Alliance.

The CRC is involved with the interfaith cable network VISION TV, through which "Back To God Hour" telecasts are released. It has participated in a group resisting gambling, and another church group opposing abuse of women and children. It is an active member of the Evangelical Fellowship of Canada.

The Christian Reformed World Relief Committee is looking at participation in some of the other church task forces which intersect with its work. The Ecumenical Coalition for Economic Justice (formerly called GATT-fly) is a possibility, as are also Ten Days for World Development and the Interchurch Fund for International Development.

De Bolster to retire from Redeemer

Marian Van Til

ANCASTER, Ont. — Redeemer College announced on January 25 that its first president, Rev. Henry De Bolster, 66, will retire, effective July 1, 1994. On January 23 the college's board of governors accepted a retirement notice submitted to them by De Bolster. In responding to De Bolster's letter, board president William DeJong noted De Bolster's "outstanding contribution" to the college during its first 10 years, and his "tireless zeal for his Lord and for the college."

A 24-person committee made up of representatives from the faculty, academic council, students, staff, alumni and supporting segments of the college has been appointed to search for a new president.

De Bolster has been president of the college since its inception in 1981 and before that was one of those responsible for forming the Ontario Christian College Association out of which Redeemer College grew. The college currently has 431 full-time and 40 part-time students studying in 22 major disciplines.

'I love this place'

De Bolster told C.C., "I'm very much at peace with the decision. I love this place, but now I feel very good about leaving. And people have expressed surprise — so I guess that means they aren't all standing around saying, 'I wish he'd retire,'" he added, laughing.

De Bolster feels he has accomplished the final two goals he had for the college. Those were "bringing back a normal atmosphere after the [financial] debacle [a few years ago], and achieving a balanced budget for next year [1993/94]."

When asked what sort of person should be



looked for to succeed him, De Bolster wouldn't say. "I like to stay out of that," he asserted, "that's entirely up to the board and is totally outside my influence sphere."

Well, then, what will he do upon retirement? He was forthcoming about that: he and his wife, Coby, will remain nearby (their five children, with their spouses and the grandchildren, all live in the area from Mississauga to St. Catharines); and he hopes to continue to preach nearly once a Sunday in area Christian Reformed churches. But more than that, he'd like to maintain some useful connection to Redeemer College. De Bolster told the board, he says, that he'd "be pleased to continue to serve the college in a part-time capacity in any way they deem appropriate."